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THE

UNITED BRETHREN'S

Missionary Intelligencer,

AND

RELIGIOUS MISCELLANY;

CONTAINING

THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;

With other interesting Communications from the Records of that Church.

No. XII. FOURTH QUARTER, 1830. Vol. III.

☞ *The Editor of the Missionary Intelligencer, having not received, for an unusual length of time, the "Periodical Accounts of the Missions of the United Brethren," published in London, which furnish the greatest part of the information, that we are enabled to present to our readers, has been obliged to insert in the present number several articles, which in some degree are foreign to the design of this work, yet will, as he confidently trusts, be acceptable to all who take an interest in the concerns of our Church.*

EXTRACT

Of the Annual Report of the Directors of the Society for propagating the Gospel among the Heathen, to that Society, at its regular meeting, held in Bethlehem August 20th, 1830.

The annual report of the Directors to the meeting of the Society is not intended to render an account of the operations of the Church of the United Brethren in the cause of missions among heathen nations generally; but, on the contrary, relates exclusively to the special operations of this Society as such. Moreover, the sphere of its external activity consists altogether in administering the means placed

by the kindness of the Lord at the disposal of the Society in such a manner, as may best conduce to the fulfillment of the object of its union and incorporation, viz. to furnish to the Board of Missions of the Brethren's Church in general, the most ample contributions in the power of the Society, without weakening its future capability. In consequence it may always be presumed, that the great purposes of the Society have been most fully accomplished, when there is least to be particularly reported concerning the manner. Such a case proves, that every thing has gone on without interruption or hindrance. The experience of the past year fully corroborates this.

The Directors have scarcely any thing to remark, except to express with the deepest sense of the divine favor, their unfeigned thankfulness that the Lord has vouchsafed to bless the efforts of the Society in the most signal manner. The course of the affairs managed by them has been so smooth, so successful and regular, that very rarely any extraordinary exertions of theirs became necessary. It was a pleasure to them, to see present at one of their meetings, in the course of the year, our tried friend Col. Miles, who has for many years acted as the agent of the Society on the Erie County lands, and to hear from him, that there was an encouraging prospect of rendering that possession available by the increasing culture thereof, upon the plan resolved on by our committee sent thither in the year 1827. Tenants upon the more permanent improving leases are gradually obtained and doing well. Every other investment of the means intrusted to us, has been productive, and no loss or extraordinary expence has occurred. The Society will rejoice to hear and see by the accounts submitted by the treasurer, that it has pleased God again to enable the Society to furnish a very essential aid to the Missions of the United Brethren, without neglecting a proper consolidation of every part of its investment; the sum paid over to the General Board of Missions amounting to $9,600. Truly, dear Brethren, it is wonderful to witness such a blessing. How little did those zealous supporters, who in the year 1787 founded this Society, and among them our late revered Brother Bishop Etwein, who took such uncommon pains to bring it about and to cause its incorporation, ever imagine, that the Lord would deign to make it so powerful an instrument in His hands. Not the less wonderful is this favour, when we take into account the long series of years which elapsed before the purposes of our association were in any degree realized; and then in a way not at all originally contemplated, whilst those endeavours to which the attention of the first founders were principally directed, failed almost entirely,

We have equal reason to believe, that the purposes for which we are united, as regards the members themselves, are still in a great degree realized, by keeping alive a deep interest in the work of God among the Heathen entrusted to the Brethren, although the evidences thereof are in their nature less palpable. Certainly we are

entitled to consider as a very encouraging fact in this respect, the circumstance, that of late years instances are more frequent than heretofore, of members of our Society feeling themselves called upon to devote their whole life and all their energies to the missionary cause. The present year affords another pleasing instance of the kind. Our dear Brother Christian Miksch and his wife, living at Litiz, have received and accepted a call to go and serve the Lord and preach his gospel among the Indians at New Fairfield, in Canada. With perfect resignation they have bid adieu to the convenience and comforts of life, to which they were accustomed, and have cheerfully gone forth to their new destination; a circumstance doubly interesting, because that mission is the one located nearest to us and under the special care of the conference here, who had long entertained a wish to strengthen the hands of our dear brethren there, by augmenting their number. The accounts of the joy which their arrival caused both to the Missionaries and the Indians are truly pleasing.

An unusual and very great satisfaction is enjoyed by the Directors, as well as the Society, at our present meeting, in seeing personally among us, our dear Brother and Sister Abraham Luckenbach, who have for so many years been blessed witnesses of the Lord's mercy among our Indians there, and who left New Fairfield soon after Brother and Sister Miksch's arrival, on a visit to this place. We humbly hope, that the presence of this tried servant of Jesus may be made the blessed means of inspiring many among us with new zeal in the glorious cause, and that especially the work of the Lord among our Indians, which, though labouring under many difficulties, is nevertheless no way hopeless, may become a subject of our increasedly fervent prayers and supplications, whereby we shall fulfill another essential purpose of our association.

In our last report we attempted to give some general account of the critical situation of the Cherokee nation and our missions among them. Since then the political relations of this nation have begun to be more decidedly developed, although nothing absolutely conclusive has as yet taken place. Pursuant to the assumed right of which they consider themselves possessed, the individual States interested in the case, and among them the State of Georgia, within the precincts of which the Cherokee nation is principally located, have actually extended their laws over the Indian tenure; so that the Indians are now amenable to the Courts and Laws of the State, like other inhabitants. The claims of the nation to be protected from an authority against which they protest, have been preferred to the President of the United States, and the President has answered them by a declaration, that he does not conceive the United States under any obligation, or even authorized to resist such assumption of the individual States; as the undoubted right of the Indians to the lands they hold are not attempted to be set aside. He has further advised them, either to submit to this extension of the laws of the State, or to ac-

cept the offer of the United States, to provide them with a permanent possession on the west side of the Mississippi. Since this, a law has been passed by the Congress of the United States, appropriating $500,000 towards the removal of the Indian nations beyond the Mississippi, which from the circumstances of its passage, after long and warm debates, and the failure of all attempts to amend it in such a manner as to suspend the extension of the laws of individual States over the Indians located in their confines, must be considered as giving virtually the assent of Congress to the decision of the President, that the United States are not under obligations, nor even authorized to interfere between the States and the Indians, nor to prevent their removal, provided the latter can be effected without an infraction of existing treaties. The latter clause seems to leave open a door for bringing the question before the Supreme Court; and the Indians mean to do so, as we have reason to believe. In the mean time we learn from our missionaries, who have carefully avoided all interference in this discussion, and contented themselves with assuring their converts that they will in no event forsake them, that the Indians, at least the more wealthy among them, are determined to remain and not to remove, unless absolutely forced to do so, while no manner of resistance is contemplated in any case.

It is to be deplored, that a new apple of discord seems to have been thrown in by the discovery of rich gold mines on the Indian Territory in Georgia, as the State has from its charter a claim to all such wheresoever found in its confines, and forbids both Indians and Whites the working of them.

Whatever may finally be the issue of these difficulties, we feel assured that the whole Society must consider itself powerfully called upon, to make them a subject of fervent prayer, that the Lord may grant such a one as will promote his purposes of grace among the nation. We cannot help considering the fact, that hitherto these circumstances have had no deleterious influence on the progress of the mission, as a pledge that our hope will be fulfilled, that the whole affair will finally eventuate in a decided advancement of the kingdom of God among the Cherokees.

It is usual for the Directors to subjoin to their annual report a summary of the most prominent facts, regarding those Missions of the United Brethren which are more immediately objects of our solicitude from their location near us. In doing so, we necessarily confine ourselves to some general remarks.

Concerning our Indian mission at *New Fairfield in Canada*, we are able to confirm the favourable impression of an internal advance, indicated in our last report, by the oral communications of Brother Luckenbach.

It is undoubtedly still true, that there are deficiencies which call for our most fervent supplications for divine aid to remove them, before our missionaries can be truly comforted concerning the state of their people. Facts continue to occur from time to time which dis-

grace the profession of the gospel. More than common weakness, under certain temptations to which they are peculiarly exposed, causes occasionally even such, as manifestly entertain a sincere desire to approve themselves true followers of Christ, bitterly to repent their want of firmness. Nevertheless our missionaries testify, that the hopes they ventured to express last year, have upon the whole been strengthened and confirmed. Occurrences of an afflicting nature have been far less frequent than heretofore, and a greater assiduity in following up the precepts of the gospel has been manifested. They could not but sincerely rejoice to see in several instances Indian Brethren carefully keep out of the way of the temptations which they are exposed to, even with considerable sacrifices of personal advantage. How desirable that they should be aided in such laudable endeavours, by a less dangerous method of distributing to them the presents they receive from government, and that the seductions to indulge in intemperance, incident to the present way, should be done away. The hopes of the missionaries to see this in some measure effected by the alteration in the place of distribution, which was this year much nearer Fairfield than heretofore, were not fulfilled. On the contrary it appeared, that it afforded a still greater facility to certain mercenary characters to abuse the weakness and ignorance of the Indians, by being further removed from a proper superintendance. The whole system is evidently not calculated to promote habits of industry, as it fosters the natural improvidence of the Indians. The annuity due to our Indians from the United States was again regularly distributed among them in the most satisfactory manner, and so as to prevent any bad consequences, through the intervention of the missionaries. Nothing contributed more to encourage our brethren than the circumstance that their fervent hope to gain some of the Heathen, who have settled on their land below the town, appears to be near its fulfillment. Several among them, with their chief, have given convincing evidence that the gospel has made a salutary impression upon them. The chief and some others have, on their urgent application, been admitted among the catechumens. A few others have in the course of the year received holy baptism under hopeful circumstances, and some repentant sinners, who have been convinced by the holy spirit of the evil of their deviations, could be re-admitted to the communion of the believers.

There is reason to believe, that the revival which has taken place among the Monseys and Chippawas of the Upper Monsey town, about 30 miles higher up the river, through the faithful labours of the Methodist brethren, is not and will not be without a beneficial influence on our people. The Lord had blessed the Indians in externals during the year, so that none suffered want or great distress, while our missionaries scarcely recollect so healthy an autumnal season as the last. In the last days of the year 1829, it pleased God to call hence at an age of more than 90 years, the respected assistant Stephen, who had for more than 45 years served his country-

men in that capacity and been eminently useful. The missionaries most fervently pray, that the Lord may enable them to supply the place of this venerable brother in a satisfactory manner. Very soon after our last annual meeting the painful news arrived here, that our dear Sister Anna Haman, consort of our dear Brother Haman, had been called suddenly from the side of her husband, and from the field of her useful labours. Nothing could comfort us but the firm conviction that the Lord disposes of his servants according to his will, and that his will is ever the best. Brother Haman himself, though greatly distressed, was upheld by this conviction. He suffered not a little from rheumatic attacks in the ensuing winter, and in consequence, a great share of labour devolved on Brother Luckenbach. The greater was the joy and relief of our brethren when Brother and Sister Miksch arrived at Fairfield on the 23d of June last. After making him acquainted with all things, Brother and Sister Luckenbach were enabled to set out on their visit hither, a principal object of which is to place their youngest daughter in the school at Bethlehem and to recruit Sister Luckenbach's health, and arrived among us after a journey of only ten days.

In the year 1829, three adults and nine infants have been baptized at New Fairfield, 4 persons have been received or re-admitted to the congregation, and 3 have become communicants. Including Sister Haman, 4 adults and 7 children have departed this life. At the close of the year the Indian congregation consisted of 76 married persons, 5 widowers, 20 widows, 12 single men and youth, 10 single women and girls, 38 little boys and 32 little girls, together 193 persons; 31 of whom are communicants, 97 baptized adults and 60 baptized children, 15 unbaptized adults and 10 unbaptized children.

Concerning our missions among the *Cherokees at Oochgelogy and Springplace* we have already mentioned those circumstances which refer to their critical political situation. It is cheering to observe by all accounts, that the consequences of these afflictions have not been more detrimental to the internal state of the missions. The gospel of Jesus is slowly, but steadily, progressing among that part of the nation, which is sufficiently acquainted with the English language, to understand its promulgation by the missionaries; and our brethren continue to see such fruits of their labours gradually ripen, as enable them from time to time to add a few new members to the church of Christ by baptism. Even among those who can become acquainted with the gospel only through interpreters, instances occur of the power of saving grace. This was in a remarkable manner the case with Watee the brother of the well known chief Major Ridge, and father of Mr. Elias Boudinot, the publisher of the Cherokee Newspaper. After 25 years acquaintance with the Brethren, he at last has become a sincere christian and was baptized on the 6th of December last. Since the last report considerable changes have taken place among the missionaries. Brother and

Sister Eder have been called to serve the Lord on the negro mission in the Danish West Indies, and have safely arrived at the place of their new destination. In their place Brother Henry Gottlieb Clauder, who had hitherto been the assistant of Brother Eder at Oochgelogy, has been called to be the stationed missionary; and on a visit to Salem, has there been joined in matrimony to Sister Elizabeth Ruede. They now have the sole charge of this station, while the son of Brother Byhan is his assistant at Springplace, especially as regards the school.

Great are the difficulties under which our missions among the Cherokees labour in many respects, in none however so great as in the circumstance that hitherto the English language has been the only medium of communication with the Indians, excepting occasionally by means of interpreters. Consequently only the half breeds, and a not numerous class of the more wealthy Indians, have been, with a few exceptions, the only persons who have been able to participate in the benefit of its promulgation. It is truly wonderful, that under such disadvantages, so much has been effected, and a testimony, that the field is ripe for the harvest. How greatly would we have reason to rejoice, if our dear Brother Clauder should entirely succeed in making himself master of the Cherokee language; for there can be no doubt, that far more striking fruit will become apparent, as soon as the gospel can be preached in a manner intelligible to all. The exertions of the Brethren in the education of the Cherokee youth would likewise promote the great object, and do so in a great measure already. The effects of their instruction have hitherto however been much retarded by the indifference prevalent in this respect among the parents of their pupils, who are most of them inclined to keep their children at home occasionally for so long a time, that much of the labour expended on their improvement is lost. That it is not wholly the case, must nevertheless be acknowledged.

At the close of the year 1829, the little flock at Springplace consisted of 29 baptized adults, 27 of whom are communicants; 3 candidates for baptism and 27 children, together 59 persons, besides the missionary family of Brother Byhan, of 5 persons.

The congregation at Ochgelogy comprises 13 communicants and 1 baptized adult not yet admitted to the communion; 20 children of baptized persons; 12 scholars; together 46 persons, under the care of Brother and Sister Clauder and the widow Gambold.

Concerning the little flock gathered from among the *negroes around Salem*, we have not recently received any additional information. The public sermons of Brother Steiner are attended by a good number, except when there are other preachings in the neighbourhood, which attract great crowds. The persons actually admitted members of this little flock amounted to 13 persons at the close of last year.

NARRATIVE OF A JOURNEY

Through part of the North of Germany, while occupied by the French and Allied Armies, in the Summer of 1813.

BY THE REV. H. P. HALLBECK,

Travelling from Great Hennersdorf, in Upper Lusatia, to Gracehill, in the County of Antrim, in Ireland.

THE writer of the following pages was a member of the Brethren's Church, and undertook the journey, in consequence of an appointment he had accepted, to be classical teacher in the Academy at Gracehill in Ireland, and assistant minister of the Brethren's Congregation in that place.

In this narrative the serious reader will meet with many a striking proof of the Providence of God in preserving his people in the most imminent dangers, and opening a way for them to escape still heavier sufferings; and this often by disposing strangers, yea, their very enemies, to interest themselves in their behalf.

The christian will not lay the pamphlet out of his hands, without feeling an urgent call upon his gratitude for being so highly favoured as to live in a country, where the inhabitants know little more of the horrors of war, than what they read in the public papers of the day. He will adore the Giver of all good for the invaluable blessing of peace.

NARRATIVE.

BEFORE I enter on the recital of the daily occurrences on my journey, I shall make a few preliminary observations, which may serve to throw some light upon the state of things in Germany at this eventful period.

My situation at Great Hennersdorf in Upper Lusatia, distant only about seven English miles from the high road, leading from Dres-

den into Silesia and Poland, afforded me an opportunity to witness the proceedings of the French army, on its march into Russia in the year 1812, and on its return in the year 1813.

The rapid flight of Bonaparte* who travelled under the assumed name of General Lauristen, and his Marshals in December 1812, and the January following, gave us no very doubtful information of what had taken place in Russia and Poland, and this was soon after confirmed, by the arrival of the few remains of the great army. To give an adequate description of the deplorable condition of the poor victims, who escaped the spears of the Cossacks, and the no less formidable ravages of the frost, would be as difficult to the writer, as it would prove disgusting to the reader. Some of them, though emaciated with hunger, and covered with rags, were still able to march, though not to carry their arms, but thousands were conveyed in waggons, and exhibited a most pitiable spectacle by the shocking appearance of their wounds and frozen limbs, which, in many instances, were in a putrid state from want of care and attention. Many are even said to have lost their senses by the intenseness of the cold. To complete the general distress, a contagious fever made dreadful havoc in the French army, and thousands of the inhabitants of the countries, through which it passed, fell victims to this fatal disease.

No sooner was this melancholy scene over, than the Russian Vanguard, commanded by Colonel Brendel, appeared in our vicinity, followed in a few days by the Prussian army, with General Blucher at their head. After a short delay, occasioned by Davoust's resistance in Dresden and by his blowing up the bridge, the allies crossed the Elbe, and proceeded towards Leipzig, &c.

It is impossible to describe the ardour and enthusiasm, which prevailed in Prussia as soon as the people were permitted to take up arms against their oppressors. Scarce were the intentions of the Monarch known, before the whole country was in motion, and thousands flew to arms. Counts and barons, professors and students, masters and servants, enrolled themselves as *common* soldiers, and those, who could not bear arms, gave money. The ladies sold their jewels, their gold, their very hair to aid the common cause; they left the toilet to provide for hospitals, to dig entrenchments, &c.

This enthusiasm, to which modern history presents no equal, was combined with a *religious* spirit, pervading the whole nation. The *iron time* (as it was called) since 1807, had subdued the pride of the people, and the terrible judgments in Russia had opened their eyes.

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* Bonaparte met with a curious adventure near Gorlitz, in Upper Lusatia. Some peasants with their sledges, driving before him, in a narrow part of the road, he was not able to pass as quick as he wished. The officers of the pretended General Lauristen began a quarrel with the peasants. Upon this they left their sledges, and collected round that of Bonaparte, resolved to teach him manners by means of their whips. The ruler of the great nation was obliged to submit, and stay behind till the road widened.

The soldiers were solemnly consecrated for the war by their parish-ministers. It was a most affecting scene to see some thousand young warriors together, receiving instructions from their minister, and the blessing of the church, of their parents and relatives, before they went to fight for liberty. Every heart was moved, every eye shed tears.

The same good disposition and unparalleled enthusiasm pervaded also the regular troops. They were no more the boasting self-confident Prussians of 1806; on the contrary, modesty and dependence on help from above, formed the general character of Blucher's army. *With God, for our King and Country*, was the motto embroidered on their standard, engraven in their hearts. Cursing and swearing, the common vices of soldiers, were seldom heard; no songs were allowed to be sung, till revised by the Colonel and approved by a Clergyman. Many of those songs were of a religious, and all of a moral tendency. The regiments were not indeed provided with chaplains, but they attended divine service as often as circumstances permitted.

Eight hundred Prussians were once quartered in Herrnhut. The commanding officer had ordered the band to parade the streets, as usual in the evening; but being told, that there was a meeting for divine worship at that hour, he postponed the music, and he, and all the officers and soldiers attended the chapel.

To this modest and pious spirit, was joined a bravery equally enthusiastic, of which it is not easy to form an idea, without having been a witness to it. *Conquer or die*, was a resolution legible in the countenance of every soldier, which was not effaced by the most adverse circumstances, and which influenced even those who were naturally of a weak and timid disposition. Of this I shall give two instances, out of many, which fell under my own observation.

After the battle of Lutzen, the wounded, belonging to the Prussian army, were brought to Zittau, and thus passing the place where I resided, I had an opportunity of seeing several thousands of them. Instead of finding them dejected, and lamenting their fate, as I had expected, they were all cheerful and happy, only wishing soon to be able to return to the army. Many, in fact, returned within a few days, with their wounds but half healed, and joined the army, then entrenched near Bautzen.

A Baron von K. who had been my scholar till September 1812, was of so delicate a constitution, that he could not see blood without fainting. This youth, eighteen years of age, enrolled himself as a volunteer, among the Riflemen, and was warmly engaged in the battle of Lutzen, receiving two balls in his hat. He retreated with the army to Bautzen, and having got his feet wounded by the severe marches, his officer permitted him to go to Hennersdorf and stay there till he was recovered. But, having been two days with us, we could not prevail upon him to stay longer, though his feet were still very bad. His only reply to all our entreaties was: "I fear a battle

will take place, and I should be sorry to be absent." This was the youth, who eight months before, while a scholar in our academy, fainted at a cut in his finger.

The Russian soldiers, though in valour equal, and in supporting hardships, superior to any soldiers in Europe, are in many respects inferior. Most of the subordinate officers are very ignorant and haughty, and the common soldiers are not only ignorant, but extremely unclean and addicted to drunkenness. Though for the most part they have few ideas of civilization, yet they are not as cruel, as they are generally represented. Judging by what I have seen and experienced among them, I would rather call them good humoured. Their look has something gloomy and indifferent, which may partly be owing to their being so far from home; but no doubt, it is also a consequence of the state of slavery, in which the lower class in Russia is kept To this cause I likewise attribute their submissive behaviour to every one, whom they consider their superior. I had a very striking instance of this trait in their character at Gnadenfrey. Two regiments of Russians, on their march to the great army halted at that place. Being hungry, they rushed into the baker's shop to buy bread; a moment's disorder arose. Hearing the noise, I with two or three more, entered and having cleared the shop, took my station at the door, along with another person. The Russians had such a respect for my black coat, that not one ventured to break through, though they were more than double the number of all the inhabitants of the place. Thus I sold bread and got it regularly paid for, till there was not a bit left in the shop.

Perhaps there never was an army better equipped, than that which, in conjunction with the Prussians entered Lusatia in April, especially with regard to artillery and cavalry. I saw several hundred cannons, all of brass, and every thing belonging to them, in the best order and condition imaginable. One regiment of Cuirassiers were all mounted on white horses; and this army was so encumbered with an immense train of baggage, that the Emperor ordered no less than twelve thousand waggons, drawn by thirty-six thousand horses, to be sent back as being superfluous.

The most remarkable body in the Russian army are the Cossacks, divided into the *regular* or *Don Cossacks*, and the *irregular;* the latter of whom are composed of several tribes, and wear no proper uniform. The Cossacks are in general devout and bigoted, they never forget to cross themselves on entering a place of worship, and have a high respect for the clergy. At the same time they are, like most Asiatic people, very rapacious. Accustomed to subsist on the booty they make, they have no idea of war without plundering. A Cossack of family and considerable property, being told on entering Silesia, that he was not permitted to plunder, answered quite gravely: "If I had known that before, I would not have gone to war myself, but sent my servant." Yet they are not cruel. Not seldom, after having taken away what they like, they will kiss and embrace

those, whom they have plundered, as if to thank them for having suffered themselves to be robbed. Though their large beard gives them a frightful appearance, they are a good-natured people of tender feelings I have more than once seen them give away all their money, to procure refreshment for the wounded Russians, and in handing to them what they had bought, kiss and embrace them with evident emotion. They are particularly fond of children, and in order to conquer their aversion, and to gain their confidence, they buy raisins and almonds for them. The Cossacks have an excellent natural understanding, which, added to the swiftness of their horses, renders them as skilful reconnoiterers before a battle, as they are dreadful pursuers of a defeated enemy.

They are all horsemen, riding upon a kind of wooden saddle, upon which is laid a leather cushion. Their horses are small and very ugly, but extremely fleet and hardy. The principal weapon of a Cossack is his spear, between taree and four yards long, having on the top a pointed piece of iron, and at the other end a strap of leather, in which he puts his right foot, and thus by bending his knee, gives to the spear a horizontal direction, when attacking his enemy. Besides this spear he has a couple of pistols, not in the saddle, but in his girdle; a sword at his left side, and at his right, a terrible whip, which he uses, not only to drive on his horse, but also as a weapon against his enemy. The Cossacks are dispersed throughout the whole army; there is scarcely a battalion of artillery or infantry, without a party of them.

With the Cossacks are mixed *Calmucks* and *Bashkires*, equipped like the Cossacks, except that the Bashkires have a bow and arrows instead of fire-arms. The Calmucks are like the Chinese, of a yellowish complexion, with broad faces, small eyes, and a short and flat nose.

The Bashkires are easily distinguished from the Cossacks by their want of a beard, which they are said to pull out as soon as it begins to grow. They possess extreme agility. In their native country, it is a common diversion at their festivals, for some of them to cause themselves to be shot at with arrows, which they are always sure to avoid by a quick movement of the body.

Having premised these general remarks, I may now proceed to a more particular relation of the occurrences on my journey.

Before I could get ready, circumstances occurred, which threatened to render travelling, if not impossible, at least very dangerous.

After the battle of May the 2d, near Grossgorshen, the allied army did not halt, till they arrived in the neighbourhood of Bautzen, being resolved to prevent the French from advancing further. Here they strongly entrenched their camp.

Now Upper Lusatia presented nothing but war and bloodshed. The roads were covered with waggons, filled with wounded soldiers, the Russians having their hospital at Loebau, and the Prussians at Zittau. No less than eight thousand wounded passed through Herrn-

hut, where all the inhabitants exerted themselves to procure them relief and assistance. Besides the disturbances, unavoidable on such occasions, we were daily alarmed by hearing a terrible cannonading from the vicinity of Dresden.

In the meantime the King of Saxony, seeing a large extent of his dominions occupied by the allies, declared himself for the French, and returned to his capital. This resolution was no sooner known in the camp of the allies, than Upper Lusatia was considered hostile, and treated accordingly, the Prussians levying contributions of every kind, and the Russians plundering. The distress of the poor inhabitants became universal, as daily requisitions of victuals and cattle were made for the armies; and in some places, where the inhabitants behaved incautiously, dreadful plunderings ensued. This was the case in Kemnitz, near Herrnhut, and in Schops near Reichenbach, where the very tombs were opened and ransacked. Herrnhut, though graciously preserved from plunderings, suffered a loss of about £3000 by contributions. On all sides the roads were infested by plundering Cossacks and other troops.

This being the state of affairs, the Brethren would not encourage me to set off, but left me to act according to my own persuasion. Though aware of the danger I might have to encounter, yet I was convinced, that the hand of the Lord, in whose name I travelled, was able to protect me, even in the midst of the most cruel enemies. I therefore resolved to set off as soon as possible, while a way was yet open.

Having made the most needful preparations, and furnished myself with a passport, I employed the 15th and 16th of May in taking leave of my dear friends at Berthelsdorf and Herrnhut, and in the evening of the latter day, with feelings not to be described, kept a farewell-discourse in our chapel at Hennersdorf.

Though the Lord blessed me with remarkable courage and gladness of heart, yet I felt it my duty to take such measures, as appeared most conducive to my own safety. I therefore resolved to walk along the Bohemian frontier, and partly through that kingdom, till I reached Silesia, and in this manner to be as much as possible out of the reach of the enemy's patroles. I dressed in black, knowing that the Russians show great respect to any one who has the appearance of a clergyman. As no horses were to be had, I was obliged to walk, a peasant carrying my luggage.

Thus equipped, I left Hennersdorf on May the 17th at 7 o'clock in the morning, accompanied by my former colleagues and scholars. It was a delightful morning, and though both sides felt the pain of parting, yet the beauties of nature, and the peaceful tranquility, spread over the landscape, diffused a happy serenity over my countenance. Having parted with my company, I and my guide pursued our road through part of Bohemia, and by sunset arrived at Swerta, a small Saxon village. After a frugal supper, I lay down on straw, thankful for the preservation of this day, and slept as well as on the

softest bed of down. By sunrise the next day I was ready to continue my journey, and at 8 o'clock arrived at Greisenberg, the first Silesian town. Here I saw the first soldiers belonging to the allied army; and now my adventures began.

My first concern was to get my passport signed; but in endeavouring to obtain this, I was, in a very unfriendly manner, informed by two civil officers, that a royal decree had been lately issued, that no foreigners should be permitted to enter Prussia, without a passport from the King's Cabinet; I had therefore better return home again. Thus I was obliged to leave Greisenberg; but instead of returning home, I took the road to Lauban, hoping there to be furthered by Mr. Hullesheim, an acquaintance of ours. About 2 o'clock in the afternoon I reached Lauban, and found all the streets crowded with Prussian and Russian soldiers, part of whom were wounded. At the custom-house before the gate of the city, I accidentally heard the alarming news, that Mr Hullesheim, on whom all my hopes were built, but two hours before my arrival, had been carried to the fortress of Silberberg by the Prussians, being suspected on account of his political principles. Glad as I was that I had not arrived sooner, in which case, as a foreigner, with a defective passport, and being acquainted with Mr. Hullesheim, I might have been dragged away with him; yet I could not help considering my situation is very precarious; I however endeavoured to conceal my apprehensions. With an air of confidence I entered the city, went to an inn, discharged my guide, complained, in the hearing of some Prussian Officers, that no horses were to be had, ordered a dinner, and enquired for the chief Prussian Officer, in the town. By a very civil Captain I was informed, that the Counsellor of the Commissariat, Mr. Heun, was the gentleman to whom I must apply.

After dinner I called upon Mr. Heun, and fortunately found him disengaged. Never did I see a man, in whose countenance philanthropy and benevolence were so strongly depicted. From the very first moment I beheld him, all my fears and apprehensions vanished; I looked upon him as my guardian angel, and in this I was not mistaken. With the utmost civility he bade me welcome, and desired me to sit down by him on the sopha. This unexpected kindness determined me to deal with him with unlimited candour. After the usual compliments had passed, I produced my passport for Hamburg, told him my adventure at Greisenberg, adding that not Hamburg, as stated in my passport, but Gracehill in Ireland, was the place of my destination, being appointed classical teacher in the academy there; and that I was a member of the Brethren's Church. Whether my uncommon frankness struck him, or he was influenced by his own benevolence, or—what is perhaps more probable—whether the Lord himself opened his heart, I cannot tell; but certain it is, I never met with another Mr. Heun, never met with such humanity, benevolence and philanthropy.

Though overwhelmed with business, he offered instantaneously to

write to the Chancellor of State, Mr. Hardenberg, then at Meys, an estate near Gorlitz, upon condition that I would deliver my passport and papers to him, and be at the expence of sending an express; advising me, rather to take a passport for Stralsund, it being no longer safe to go to Hamburg. I gladly accepted his kind offer, and went immediately to the Post-Office, to order an express, while he was writing the letter.

The affair being thus far settled, I returned to the Inn, deeply affected with the experience I had made, and astonished at the noble behaviour of Mr. Heun, who seemed as anxious to forward my wishes, as if he had been a director of our Church. Mr. Heun having told me I should have my new passport the next morning, I spent the remainder of the day very agreeably in the company of Prussian Officers, hoping soon to get out of this warlike bustle. But, alas! my hopes were disappointed, and I was to see more of the miseries of war than I had imagined.

The following day, May 19, I rose early and impatiently waited for the hour, when I could call upon Mr. Heun. About 7 o'clock I saw him, and he told me with great concern, that no passport had been sent for me; he had however been informed, that my papers were duly received by the Chancellor. Though he endeavoured to console me, promising to write again in my behalf, yet I grew very anxious, not knowing how to get out of this critical situation, and having no acquaintance in Lauban. I could only commend my case to my Friend in heaven. In this state of mind I passed four tedious days at Lauban, daily calling upon Mr. Heun, and as often receiving the disheartening answer, that no passport had yet arrived. It is true, I had many reasons to be thankful; I had escaped a great danger in missing Mr. Hullesheim; I found unexpectedly a friend in Mr. Heun, whose kindness daily increased, and who did every thing in his power to serve me; the Prussian Officers were uncommonly civil; in the midst of Cossacks and other Russian soldiers, I was perfectly safe, and I was surrounded with a variety of objects, calculated to afford even the most oppressed mind, diversion and amusement: yet I could not always be cheerful; when in solitude, a sigh would frequently escape my breast, and a tear drop from my eyes. Indeed my situation became daily more perilous.

The dreadful battle near Bautzen, fought in these days, determined the allies to retreat to two mountains near Lauban. These mountains I frequently visited, heard the roar of cannon approach nearer and nearer, and saw the smoke of burning villages; the town became daily more crowded with wounded soldiers. Still I found myself without a passport, or other papers to legalize my journey, and in this critical state of things I had no hope of getting an answer from the Chancellor; I could neither return home nor proceed into Prussia.

At length, on the 22d of May, finding that the retreating army was hourly advancing, and observing the streets of Lauban crowded

with baggage, I once more called upon Mr. Heun, whom I found packing up his effects. At my request he wrote to the commandant of the place, ordering him to give me a passport for Gnadenberg, twenty English miles from Lauban. Having given me the promise to forward my passport as soon as possible, and having got my address, Mr. Heun embraced me in the most cordial manner, as if we had been intimate friends for many years. Thus I parted with this extraordinary man, little thinking, that within a short time I should meet him again, and experience new proofs of his kindness and friendship.

I had no difficulty in obtaining a passport from the commanding officer at Lauban; and at 8 o'clock I set off for Gnadenberg, as hitherto, on foot, a peasant carrying my luggage. Though I avoided the high-roads as much as possible, yet I often met with patroles of Cossacks and other Russian and Prussian soldiers; but all behaved civilly, never attempting to do me any injury. Passing through Naumburg and Bunzlau, and several villages, one of which, though undesignedly, had been burnt by the Russians, I arrived at Gnadenberg at 2 o'clock in the afternoon. I found the inhabitants in a state of great uneasiness and consternation as to futurity, packing up and securing their most valuable articles. Melancholy as the prospect was, yet I felt myself so happy among my brethren, that I forgot both their danger and my own.

The events of the following day, May 23, rendered it but too probable, that this settlement, which for a year past had suffered considerably, would experience still greater hardships. An immense train of baggage, passing through the place, and the thunder of cannon, which became louder and louder, too plainly confirmed the rumour of the retreat of the allied army. The alarm and confusion were so great, that no divine service could be performed, every one being occupied either in hiding his effects, or in providing victuals for the soldiers. Though this state of things rendered the roads unsafe, yet I ventured to walk to Bunzlau, hoping my passport might have arrived, and fearing that in the present confusion, the postmaster might forget to despatch it. At Bunzlau I met with a tumult and throng of soldiers, horses, waggons, &c. not to be described; but alas! no letter from Mr. Heun. With great difficulty I retraced my steps through the crowded streets, and when I reached the open road, I found myself surrounded with Russian troops. During the course of the day I often visited the sequestered burying-ground of Gnadenberg, there withdrawing from the warlike bustle in the streets and houses; yet even here I not only heard the roar of cannon, but was disturbed by Cossacks, who found their way to this sacred place. In the evening I, with another brother, took a walk along the high-road, when on every side, scenes of misery and devastation presented themselves. On one side you beheld the most promising corn cut down, to make room for artillery and baggage; on the other numerous parties of soldiers were observed preparing their night-quarters in the midst

of fields; and in a third place some hundred horses were seen grazing on the uncultivated plains. The groans of the wretched husbandman lamenting the loss of his crop, and wringing his hands in hopeless despair, were drowned in the noise of unfeeling soldiers. Deeply affected, I returned home, commending the cause of humanity to the compassionate heart of our Lord. Once more, though in the midst of war, I lay down in peace, and was refreshed by an undisturbed sleep.

Another day, May 24, appeared, but alas! a day of still greater misery. The roads were more crowded, not only with soldiers, but also with fugitives from the neighbouring towns and villages, and the devastation of the fields became more general. Yet depending on the protection of God, I once more walked to Bunzlau in quest of my passport; but in vain. I returned to Gnadenberg, where in a very singular manner, I got some intelligence of the fate of Niesky. A Prussian soldier came into the Brethren's house telling us, he had been in Niesky, and there, by his officer's orders, taken the cattle, belonging to the brethren, with a promise to leave them here in Gnadenberg, but now he was not able to keep his word, as the cattle had been taken from him by some other soldiers. We further learnt, that part of the retreating army touched Niesky, and that for a few days there was a Russian hospital in the settlement.

The sufferings of our brethren in Gnadenberg hourly increased; one party of hungry soldiers followed the other, all to be provided with victuals; many a family, in the course of the day, was so exhausted of provisions, that not a bit of bread, nor any thing else was left for their own support. The Minister and Wardens of the congregation, being fully convinced of the approach of the army, and knowing the liberty of plundering given to the French soldiers, resolved to send the School of Girls and such of the Sisters as might choose it, to Gnadenfrey.

About 10 o'clock in the forenoon, this company set out, conducted by a brother; some families were gone before, and others followed. For my part, I was resolved to stay as long as possible, having as yet no passport, and not knowing where to meet with Mr. Heun again, if I left Gnadenberg. Yet events soon took such a turn that it would have been folly to remain here any longer.

About 11 o'clock, quarters were ordered for Generals York and Kleist, Gnadenberg being appointed head-quarters. About 3 o'clock we perceived the smoke of the magazines burning at Naumburg, nine English miles from here; and about 4 or 5 the Prussian army appeared on the hills, near the road to Bunzlau, at the distance of only one mile. All the fields round Gnadenberg, now presented a scene, much like that of a disturbed ant-hill, only on an infinitely larger scale. As far as the eye could reach, all was in motion, the air seemed darkened with clouds of soldiers, horses, baggage, &c. Many soldiers were running to Gnadenberg, where the fine-looking houses, gave them some hopes of getting refreshment. For some

time I was gazing at this dreadful spectacle with distraction, till it occurred to me that my best plan would be to join one of the companies, that were going to Gnadenfrey, while the way was still open.

Finding it in vain to wait for an answer from Mr. Heun, and hearing that the allies would probably retreat further, I resolved to leave Gnadenberg, with some brethren, who were just setting off. Not being able to get a person to carry my trunk, I was obliged to leave it behind in the care of a friend, packing up in a wallet, with which I had previously provided myself, as much as I could carry, viz. two shirts, some neck-cloths, handkerchiefs, two pair of stockings and a coat. Thus equipped, I took leave of our distressed brethren, making the best of my way through the crowded streets of Gnadenberg, and through the woods on the road to Nitschwitz, a neighbouring village, where we intended to stay for the night. Though the woods were filled with patroles of Cossacks, our company was not molested; but some brethren, who followed us, were robbed of their wallets.

In Nitschwitz two and an half English miles from Gnadenberg, we found some brethren and sisters and children, who had left the settlement before us, and more arrived before night, till our party amounted to upwards of thirty. We all passed the night shut up in a barn, but few of us were able to sleep. Though so near the high-road, we saw and heard but little of war here, which made some of our party think of returning to Gnadenberg the next morning, but considering that they had no provisions, and hearing the reports of those, who had left the place at a later hour, they soon relinquished this scheme.

May 25th.—With some difficulty we got three waggons for transporting our little baggage, the children and such of the company as could not walk. At 7 o'clock, having breakfasted, and packed the waggons, this melancholy train set off for Gnadenfrey. We were no sooner out of the village, than part of the retreating army appeared on the high-road, and obliged us to seek such bye-roads as were less thronged. On all sides we were surrounded with fugitives and their baggage waggons, two of which from Abzenau, joined us, and remained in our company to the end of our journey.

In every village we passed, the inhabitants came out of their houses, crying aloud, and wringing their hands, which marks of distress only served to revive and increase the sense of our own misery. Towards evening, not being far from Jauer, we came again into the high road, and were at once surrounded by some hundred Cossacks. The females in our company were exceedingly frightened at the sight of them; but finding these terrific looking warriors less rude in behaviour, than in appearance, they became easy; and these bearded fellows, even alighted, in order to play with our children. In this company we arrived in the suburbs of Jauer, tired with the fatigues of this troublesome day, and desirous to obtain a good lodging for the night. But it was no easy matter to get quarters for so large a company, at a time when all houses had soldiers billeted upon them.

For a while all our endeavours and entreaties were in vain; but at last we found shelter on a loft over a gate-way. After a frugal supper we wished to retire to rest soon. The ill-humoured inn-keeper, with a sparing hand, strewed a little straw on the floor, on which we lay closely pressed together. For fear of the Russians, who spent the night in the street, all shutters were carefully closed, and the candles put out, notwithstanding the intreaties of the poor mothers, who in the dark could not help their infants, and even the children were ordered not to cry, lest the Russians should hear it, and turn us out of doors. Never before did I spend such a night; in the street the bustle of war, and the noise of discontented soldiers; beneath us in the gate-way ten stamping horses; in one corner of our dark room, the cries of the babes, mingling in the lamentations of the distracted mothers; in another, the deep sighs of the sympathizing fathers; and in continual fear to hear the door broken open, and see the soldiers rushing in.

Distressing as our situation was, I afterwards learnt, that Gnadenberg had suffered still greater hardships. Some hours after we left Nitschwitz, the French entered Gnadenberg, which had been evacuated by the allies, and instantly rushed into the houses. All Prussian property being at the mercy of the soldiers, a dreadful havoc took place; nothing that could be destroyed was spared; the furniture was broken, the beds cut up, and the very tools of the tradesmen were wantonly spoiled. Yet the inhabitants were graciously preserved from personal injury. Some sisters in particular had a very providential escape. At the approach of the enemy they had concealed themselves in the cellar of their house. Here in a state of mind, more easily conceived than described, they heard the horrid noise and devastation, made in the house; every moment trembling for their own safety. All at once some of the unfeeling horde broke open the door of the cellar; but unexpectedly struck with the terrified looks of poor trembling females, instead of treasure, which they were searching for, they stood as if nailed to the ground, suffering the sisters to go, without doing them any injury, and then entered the cellar in quest of booty.—The sisters mean while took refuge in the Brethren's house, where by the exertions of a French General, the plunderers were brought to order. Here they were lodged for some weeks in two rooms, during which time three of them died, probably in consequence of the fright received during the plundering.

The sisters' house was occupied by the French, one room excepted, where the Warden had courage enough to remain. So reduced was Gnadenberg, during these days of devastation, that the inhabitants afterwards got their provisions from the French magazines, in return for which they were obliged to work for the army.

But to return to our own distressed company. May 26th. Thankful for our Saviour's preservation during the night, we rose early, no

one being detained, either by too profound a sleep, or by the softness of his bed. At 6 o'clock we set off, and were obliged to go round the town of Jauer, not to disturb the sleep of his majesty, the Emperor of Russia, who had his quarters there. We found the high-road even more crowded than the day before; and therefore left the road to Striegau, and took that to Hohenfriedeberg, a place renowned by a battle fought there in the seven years' war. About 2 o'clock we arrived at Mohensdorf. Our horses being tired, and finding in the inn good quarters for the night, we resolved to stop here; and this the rather, as we had but a short journey to Gnadenfrey for the following day, and we ourselves needed repose, after two restless nights. During the evening, which we spent mostly on a grass-plot before the house, we saw numberless waggons, with baggage and fugitives passing by, received fresh tidings of plunderings and conflagrations, and were even alarmed by hearing repeated reports of cannon, the effect of which soon became visible in the flames of burning villages.

Yet distressed as we were, I had occasion to remark, that man cannot be altogether miserable for two days, without some intervals of mitigation. As in nature a sun-beam may burst even through the darkest cloud, so a smile may be diffused even on the most sorrowful face. This was our case; though truly miserable, yet there were intervals, when we almost forgot our sufferings, and felt comparatively easy and happy.

With a view to set off next morning at 3 o'clock we prepared early for sleep, as usual on straw; but even in this we were unfortunately disturbed by the noise of some soldiers, who arrived late at night, and were to sleep in the same room with some of us.

May 27th.—We got up at 2 o'clock, but on account of heavy rain, we could not set off till about four. Passing through Freyburg and Burkersdorf, where another battle had been fought in the seven years' war, we arrived at Leatmansdorf in time to dine. On the road we met several corps of Prussian Country Militia, but few Russians; but in Leatmansdorf all the houses were filled with the latter; we however got a room to ourselves, where we dined as well as circumstances would permit.

Being now but twelve miles from Gnadenfrey, I with two other brethren walked on before the rest, in order to announce our arrival. In Bielau, five miles from Gnadenfrey, we found part of the Russian army just arrived; the women were pale and trembling at the first sight of the frightful looking Cossacks. About 7 o'clock, we arrived at Gnadenfrey, and were instantly surrounded by many of the inhabitants, desirous to receive some intelligence from Gnadenberg. Leaving it to my companions to satisfy their enquiries, I repaired to the minister, requesting him to procure lodgings for our company; who arrived an hour after, and were kindly received. Thus, though always in the proximity of a great army, and continually surrounded with the dangers of war, we were safely brought to the end of our

disastrous journey. One of our company, an infant eight weeks old, died some days after, probably in consequence of the unavoidable inconveniences of such a journey.

In Gnadenfrey I found our brethren concerned for their own safety, having sent a brother to Bohemia, to seek a place of refuge in case of need. As for me, the thought uppermost in my mind, was, how to get a passport, and how to proceed. I was now thrown into the midst of Silesia, a hundred and twenty-five miles further from the place of my destination, without passport, and without hopes of meeting Mr. Heun again. In order to do every thing in my power, I went the next day, May 28th, to Reichenbach, five English miles from Gnadenfrey, to call upon Mr. Prittwitz, Governor of the Circle of Reichenbach, to ask his advice. He only repeated, what I had heard before, that I must have a passport from the King's Cabinet. At the same time he gave me some hopes of meeting with the Chancellor and his attendants, as the allied army, near which the Chancellor always remained, had just arrived in the neighbourhood of Schweidnitz, there entrenching itself. He farther advised me to call upon Count Stollberg at Peterswaldau, with whom the Chancellor would probably reside.—After a useless walk to Peterswaldau, the Count not being at home, I returned by way of Reichenbach to Gnadenfrey.

We could now have no doubt that the army was near, for Reichenbach and the adjoining roads and fields presented the very same warlike scenes, which I had seen some days ago in Gnadenberg and its neighbourhood. Yet I was not only safe myself, but enabled to afford protection to others. A poor maid-servant, being pursued by some Russians, and observing me near, sought refuge with me, upon which the soldiers desisted from pursuing her any further.

The following day, May 29th, I again walked to Peterswaldau to wait upon Count Stollberg, hoping to get some intelligence from him, where to find the Chancellor of State. Upon hearing my adventures, he expressed his cordial participation, but could not tell me what to do, only advising me to remain quiet in Gnadenfrey, till the Lord himself should open a way for me to proceed, "and this," added he, "he will certainly do." Resolved to follow his advice, I returned to Gnadenfrey, where we witnessed but little of the hurry and confusion, which spread terror all around, especially in Reichenbach and its neighbourhood.

May 30th, being Sunday, I preached in Gnadenfrey, to a numerous auditory; and, as no time was to be lost, I walked in the evening, with one of the brethren, to Reichenbach, in order, if possible, to obtain a letter of safety for the congregation. But when we called upon the Governor, who is himself a member of the Brethren's Church, he dissuaded us from making any application to the Russian commandant of the town, whom he described as a very rude man, who the day before, upon a similar application being made to him, had even threatened to imprison the petitioners. The same day the girls, belonging

to the boarding-school in Gnadenfrey, together with those, who had arrived from Gnadenberg, set off for Weisswasser in Bohemia, accompanied by some mothers with their children, and some sisters, conducted by brother Lonzer.

All my hopes to get further appeared vain for the present, I therefore yielded to my fate, and spent my time as well as I could. I was now so much accustomed to the warlike scene, that I did not much care what happened around me.—In this state of mind I sat reading in my solitary room, on the evening of the 1st of June, when a sudden thought crossed my mind, that I should go to the inn and see, whether no officers of distinction, as frequently happened, had arrived in the place.—This was the very moment for my deliverance out of my present disagreeable condition. Coming into the street, I heard some persons say, "there the *black ones* are arriving;"* and at the end of the street, I saw upwards of a dozen people, most of them dressed in black. Upon a nearer approach, however, I discovered they were not soldiers, but civil officers. Desirous to know who they were, I advanced, when to my no small surprise, Mr. Heun, whom I had left at Lauban, came running towards me, and with the utmost cordiality embraced me, not able to express his joy at thus unexpectedly meeting me again; for my own part I could scarcely believe my eyes. Indeed it had much the appearance of wonder, that, after having been tossed about in a retreating army of two hundred thousand men, I should in the midst of this confusion again meet with the man, of whose assistance I had need, and who, as far as I knew, was the only one that could help me, and whom I had left in another kingdom, at the distance of eighty miles.

Mr. Heun soon informed me, he had a passport for me, which he would send the next morning from Bielau. He then introduced me to his company, the retinue of the Chancellor of State. With this honourable company I had the pleasure to walk through the streets of Gnadenfrey, and to shew them the public buildings, to the surprise of the inhabitants, who did not know how this intimacy commenced. To myself it appeared like a wonder, that I, who, a few days ago, had been a poor fugitive, carrying my wallet on my back, happy if favoured with a friendly look from a ragged Cossack, at once found myself in the company of Councellors of State, and other persons of distinction, conversing with them in the most familiar manner. I returned to my lodgings, thankful and astonished at this singular occurrence.

The inhabitants of Gnadenfrey, hearing how providentially I was relieved from my anxiety, considered this as a hint to do something for the good of the whole congregation. They therefore proposed, that instead of waiting for my passport being sent, I, with two other

* In the Prussian army, there is a certain body of soldiers, called the Corps of Vengeance, or the BLACK corps.

brethren, should call upon Mr. Heun the following morning, and request his advice and recommendation, in order to obtain a letter for protection for the settlement.

Accordingly the minister, another brother, and myself, went the next morning to Bielau, and arrived at 7 o'clock. Mr. Heun, whom we found lodged in a miserable room, all the furniture of which consisted of a straw bed and a few chairs, received us with his usual kindness, conversing with us for half an hour, on the present state of things. He was very ready to assist us, and retired into a garden-house, being the only convenient place, to write a letter of recommendation to a gentleman at head-quarters. While he was writing, I went to another officer for my passport, which, as I saw by the date, was signed the first day of the battle of Bautzen, but had been unfortunately forgotten to be sent to me.

Having finished our business at Bielau, we proceeded to head-quarters, which were then at Obergroditz, between Reichenbach and Schweidnitz. Here we found ourselves in the centre of an army of two hundred thousand men, with nine hundred pieces of cannon, and a number of cavalry. In Obergroditz, the Emperor of Russia, the King of Prussia, the Grand Duke Constantine, the Commander in Chief Barclai de Tolly, the Prince Wolkonsky, and a number of other high officers, then resided. Notwithstanding the hurry and tumult inseparable from such a place, our letter of recommendation soon procured us an audience with Prince Wolkonsky, and without great difficulty we got a letter of protection for Gnadenfrey, but our solicitations for some Cossacks, as a safeguard, were in vain.

Thankful for having thus far succeeded, we returned home by way of Reichenbach, a handsome small town, of about four thousand inhabitants, where, at that time, five foreign Ambassadors, with their suites, resided. My companions waited on the Austrian Ambassador, to get passports for the inhabitants of Gnadenfrey, in case increasing danger should render it necessary for any of them to go into Bohemia. Meanwhile I paid a visit to the Swedish Ambassador, Count Lowenhjelm, which I had no reason to repent, as will be seen in the sequel. Late in the evening we arrived at Gnadenfrey, where all the inhabitants felt truly thankful to our gracious Lord and Preserver, when they heard of the good success that had attended our expedition.

The next day, June 3d, in order to make use of our letter of protection, a Polander, an inhabitant of Peilau, near Gnadenfrey, who could speak with the Russians, was dressed in something of a uniform, to give him the appearance of an officer, and the letter of protection was put into his hands, to be shewn to any soldiers that might become troublesome.

As for me, having now got my passport, I this day set off for Breslau, as hitherto on foot, with the intention of crossing the Oder, and then proceed along its eastern bank, till I met with a regular conveyance. But in order to present the appearance of a gentleman to

the Cossacks and other soldiers, I procured a person to carry my wallet. After an affectionate farewell I left Gnadenfrey, taking the road to Nimptsch. Before we reached this town, we were alarmed by an immense train of artillery of two hundred and forty pieces, passing before us, and occupying a position on some hills near Nimptsch, making front against Breslau. At Nimptsch, we heard, that the French were in the latter place; and thus I found myself cut off from Poland and the Baltic. Seeing no probability of proceeding, I returned to Gnadenfrey, indeed distressed at this new disappointment, but thankful for another reason, for it is evident, that had I been on the road, some days before, I must have met the French, and thus been in the most imminent danger. I now resolved to stay at Gnadenfrey, and do nothing more towards proceeding on my journey; but recollecting the Swedish Ambassador, I thought it would be no harm, at least to pay him a visit, and enquire in what way he had a correspondence with Stralsund. I accordingly walked to Reichenbach the following morning. Count Lowenhjelm, upon hearing my adventure, reflected a moment, and then asked, whether I was able to bear fatigue, and was acquainted with the mode of travelling in Germany. Anticipating what he was going to propose, I readily answered these questions in the affirmative. Upon this he enquired, whether I had a mind to travel as a courier for him to Stralsund, adding that he would pay the usual allowance, give me a passport and procure a Cossack, or as many as I chose, for my own safefy, and that I might perhaps travel in the company of an English or Russian courier. I gladly accepted this proposal, wondering at the same time, that he would put such confidence in an utter stranger. The following morning being fixed for my departure, I returned to Gnadenfrey to prepare for my journey.

During my absence, one of the teachers in the School of Kleinwelke had arrived, finding means to make his way through both armies. From him I got some account of the fate of that congregation, during the troublesome time, when the armies were encamped, and fighting in the neighbourhood of Bautzen, only three English miles from that settlement. I shall here insert the substance of the intelligence I received. At the approach of the armies, the two boarding schools, consisting of one hundred and five persons, the teachers included, were sent to Uhyst, a village at the distance of about twelve or fifteen English miles. The castle, which was designed for the temporary abode of the schools, they found occupied by Colonel Brundell, with some hundred Cossacks. This officer, at first assumed an air of great austerity, rigidly examining the teachers; but in a short time he grew very friendly, even asking whether they were sufficiently provided with victuals. Being informed that they had nothing but a little bread and a few potatoes, he kindly promised to take care of them, and soon after sent them an ox and six bushels of flour. Some days after, being on the point of changing his quarters, he sent two oxen and nine bushels of flour; so that during the

three weeks they remained in Uhyst, they were abundantly supplied, even by the enemy, who, according to the laws of war, had a right to take away whatever they had.

The other inhabitants of Kleinwelke, or at least part of them, though they remained a little longer in their houses, were at last obliged to take refuge in a neighbouring village. On their return, after the battle, they found several houses plundered, partly by the Russians, and partly by the French. Among the latter a party of soldiers signalized themselves as the most cruel; but they were hardly out of the place, when a gunpowder waggon blew up, and dreadfully hurt all of them. They were brought back in a most deplorable state to the settlement, where an hospital for upwards of two thousand men was established, and had their wounds dressed in the very place, where shortly before they had exercised the most wanton barbarities.

As a subject of thanksgiving in these distressing times, it ought to be remarked, that Kleinwelke did not suffer any thing by fire, though surrounded by burning villages, and that even many houses were preserved from depredations. Within some days after the battle, not only the other inhabitants, but also the boarding schools were able to return, and found themselves tolerably well situated, since the hospital had been removed, and provisions, which, while the armies were in the vicinity, had grown exorbitantly dear, in a short time were to be purchased at their former prices.

I now return to my own story. June 5th, I went to Reichenbach, by way of Bielau, where I once more saw my friend, Mr. Heun, and by him was informed of several things, relative to my travelling as a courier. On my arrival at Reichenbach, I was told by the Swedish Ambassador, that he was not yet able to dispatch me, as some matters of great importance were to be settled that day; but that he hoped to be ready the following morning. I once more returned to Gnadenfrey, where we soon learnt what the important affairs were, to which the Ambassador had alluded, for this was the very day, on which the conclusion of an armistice was made known by the King of Prussia.

June 6th—I again called on the Swedish Ambassador, but was again told, he could not yet send me as a courier, still expecting some despatches from the Emperor of Russia. However, as I had some hopes to get away the following day, I resolved to stay at Reichenbach. But this time also I was disappointed by the Ambassador, though not intentionally, for he was as sorry for the delay as myself. In order to give me no further useless trouble, he desired me to stay at Gnadenfrey, promising to send a Cossack as soon as he was ready. From the 8th to the 15th I was but once at head-quarters, daily expecting a messenger from Count Lowenhjelm.

The 10th of June, having heard of the armistice, and being desirous to call the girls' school back from Bohemia, the brethren deputed me and another person, to wait upon the Counsellor of State,

Jordan, then residing at Schloisel, three miles from Gnadenfrey, to learn the present state of affairs, and what might be expected in future. From him we heard, that Prussia, after repeated refusals, had at length, by the mediation of Austria, acceded to the armistice, Austria having promised to procure the allies and Europe an honourable peace; or to join them with two hundred thousand men, in case France refused to make peace on reasonable terms. From this the Counsellor inferred, that if the war continued, or broke out afresh, Bohemia would be no safer than Silesia, and consequently we might bring the schools back to Gnadenfrey. Accordingly they all returned the next day.

Of the persons of high rank who visited Gnadenfrey, during these days, I will only mention the foreign Ambassadors, Count Stadion, Lord Cathcart, Prince Alopaus, Count Moskwa, with their suits, General Uwarrow, the Lady of the Commander in Chief, Barclai de Tolly, &c. To me it afforded particular pleasure, that Mr. Heun took up his residence in the settlement, and sent for his lady and child to stay with him.

In the forenoon of June 14th, the Emperor of Russia arrived at Gnadenfrey, without any attendants, except his coachman. I joined the brethren, who attended him, and thus had the honour to converse with him for two hours. He paid the greatest attention to every thing interesting, and seemed much pleased with all he saw and heard, especially with the singing of the little girls, some of whom he embraced. During this short visit he gave us many proofs, not only of his great condescension, but of his real kindness to the congregation at Gnadenfrey, and to the Brethren's church in general. Of his own accord, as he told us, he had some days ago, prohibited any of his soldiers being billeted upon the settlement. At going away, he promised to repeat his visit, with a view to be present at a meeting in the church.

The brethren deeming it proper to send some deputies to the Emperor, to thank him for his gracious visit, and to recommend our congregation to his protection, delegated me and two other brethren for this purpose. Some hours after his Majesty had left us, we repaired to Peterswaldau, his present residence. The Emperor being with the King of Prussia when we arrived, we spent a oouple of hours with Count Stollberg, the proprietor of Peterswaldau and a friend of the brethren. Perceiving by the shouting and drumming that the Emperor was returning, we placed ourselves in the antichamber, through which he was to pass. He instantly observed us, and desired us to follow him. The minister of Gnadenfrey first addressed his majesty in the name and behalf of that congregation; and I told him, how kindly the schools of Kleinwelke had been treated by Colonel Brendell, recommending that officer to his favour. When we withdrew, the Emperor desired his respects to the brethren in Gnadenfrey, and repeated his promise to pay us another visit.

June 16th—I called for the last time on the Swedish Ambassador,

who was still prevented from despatching me, as a Swedish General, whom he daily expected, had not yet arrived. Hearing that the ordinary post from Breslau to Berlin was now again running, I requested his leave to prosecute my journey, in a private capacity, to which he seemed to have no objection.

Here I stop to make one short reflection. I am astonished when considering the situation of Gnadenfrey at this period. Though surrounded by a vast army, and the whole neighbourhood presenting nothing but war and devastation, such was the tranquillity, enjoyed in this settlement, that it did not become necessary, during the whole time, to drop or postpone a single meeting for religious worship, but once the celebration of the Lord's-Supper, and that the congregation, when met for divine service, was never disturbed. It is true, the place had not been wholly exempt from the calamities of war, having to procure several articles for the use of the Prussian army, and the fortress at Silberberg, and having almost daily some Russian soldiers quartered in the houses; but how much more might it have suffered, if it had not been so evidently protected by the mighty hand of God.

As for my own person I am not able to tell, with what feelings I now looked back on the wonderful experiences I had made, during the month I was thrown about in the army. I had experienced the truth of the promise: "*Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame*" (Isa. liv. 4.) I had, as it were, with open eyes seen the hand of the Lord stretched forth to protect me, and making a way for me, when there appeared no possibility of proceeding. I had had such hair-breadth escapes, as might induce even an Atheist to acknowledge the existence of a Divine Being. I had found persons, engaged in affairs of the highest importance, exert themselves in my behalf, as if my welfare were of the greatest consequence. When considering all these things, I feel, on the one hand, excited to praise and adore the mercy of our all-sufficient Saviour, and on the other hand, I am deeply ashamed at the unbelief and want of confidence, which at times arise in my heart.

June 17th—I left Gnadenfrey. Having passed the Prussian vanguard, and entered the neutral ground between the belligerent armies, I arrived, at 3 o'clock in the afternoon, in Breslau, the capital of Silesia, which town the French had evacuated according to the stipulations of the armistice. In the vicinity of Breslau I saw dreadful traces of the devastations committed by the French; the beautiful hedges were destroyed, of the pleasant alleys on each side of the road, nothing was left but rows of naked trunks, large fields were trodden down by the cavalry, or laid waste.

In Breslau I learnt to my great joy, that the post to Berlin was running, yet not the usual road, but on the eastern side of the Oder, through part of Poland; and as the coach was not to set off till the 19th, I had to wait here nearly two days, which I spent very agreea-

bly in the company of our brethren, and on the 18th kept a meeting in their chapel.

In the afternoon of June the 19th, I set off with the post for Berlin, in company of twelve other passengers, six of whom were Prussian Officers. On the eastern side of the Oder likewise the roads were crowded with Cossacks and other Russian soldiers, proceeding to the main army as reinforcements. Our travelling was very inconvenient, as the road we were obliged to take was no proper post-road. We were dragged along in two uncovered waggons, having no other seats, than the boxes and trunks of the passengers; the roads were wretched, the horses quite jaded, the inns could afford but few refreshments, and the country through which we passed, compared with other parts of Germany, was upon the whole, poor and uninteresting. Yet, I was so happy to proceed, that I did not mind these inconveniences.

By way of Arau, Wohlau, Gulau, Zullichau, Croisen and Frankfort we arrived in Berlin on the 23d, having been four days and four nights on the road, during which time I hardly once closed my eyes.

On approaching Berlin, we observed nearly the whole male population engaged in military exercises, according to a royal decree, that all the men, who are not disabled, or past sixty years of age, or belonging to the clergy, should bear arms. Even the women seemed animated by a martial spirit, for several ladies of rank, with princesses at their head, had formed themselves into a society, for relieving wounded soldiers; others assisted at the construction of batteries, &c.

As the post did not proceed till the 25th, I got a little rest and refreshment, which I greatly needed after the fatigues of the preceding days. In company of the Brethren's minister in Berlin, I viewed the unparalleled beauties of this city.

June 25th—I again pursued my journey, and arrived without any remarkable occurrences at Anclam, the frontier-town of Swedish Pomerania. Near Greisswald, on the road from Anclam to Stralsund, I passed through the Swedish camp, between 9 and 10 o'clock at night, at the very time when the band of the whole army was playing. I have seldom witnessed a scene more surprising and interesting. The sun was set, but still irradiating the horizon with the last refractions of his receding rays; the night was calm and beautiful; even in the camp, illuminated by numberless fires, a solemn stillness prevailed, scarce disturbed by the buzz of crowds of people, who were taking their evening walk: this universal silence was interrupted only by the melodious tune of a well known Swedish hymn, resounding from a hundred wind instruments. It is impossible to describe what an impression such a scene is able to make on the mind.

June 28th—I arrived at Stralsund, the place I had so often looked for on my map with wishful eyes, while impeded in my progress by the armies that surrounded me. Here I began to breathe freely,

for being now under Swedish government, and on the shore of the Baltic, I had no reason to fear any further obstruction from hostile powers.

At Stralsund I spent a day and an half, mostly in the company of Mr. Wewetzer, a former friend of mine. Having, with some difficulty, got another passport for Sweden, I embarked for Ystadt in the same packet, in which I had crossed the Baltic, three years ago. Besides myself there were eight sailors as passengers, so that instead of five, the usual complement, there were now thirteen hands on board, a circumstance, which in the sequel proved very providential.

The first night, between the 29th and 30th of June, we rode at anchor off the Cape of Barhoft, waiting for the Captain, who was to come by land with the mail. He having arrived the next morning, we set sail for Ystadt. Off the Isle of Rugen we fell in with a Swedish frigate, which, having heard that war had broken out between that country and Denmark, offered to take us in tow, and bring us safe to Ystadt. We readily accepted this offer, and the frigate being a very fast sailer, we were dragged across the Baltic, in much less time, than if we had been left to ourselves, Approaching the Swedish coast next morning, a heavy gale sprung up, and the frigate fearing to venture too near the shore, left us to shift for ourselves. The wind being quite contrary, we had now little hope of making land. But fortunately it veered a little in our favour, and thus, by the utmost exertion of all hands on board, we safely entered the harbour of Ystadt at 12 o'clock, though by this time the storm had so much increased, that it broke our anchor. Yet I was so happy at the prospect of being, within a few minutes, in my native country, that I knew little of our danger, till I was afterwards told by the sailors, that they had seldom weathered a heavier gale. A few minutes after I landed, the storm grew so violent, that I could hardly keep my feet on the quay; and three vessels, riding at anchor in the road of Ystadt, began to drive against the shore, and had it not been for the bold attempt of some pilots, who hastened to their assistance, though every wave threatened to swallow their little boat, they would most probably have been wrecked. Thus I again very providentially escaped an imminent danger. Had the frigate not taken our packet in tow, we must have been out in this dreadful gale, and had we not had the addition of eight sailors on board, though brought near the land, we could not have reached the harbour, as it would have been impossible for five hands, to manage the vessel during the storm.

Of the sensations, that overwhelmed my soul, on finding myself once more in the country, which gave me birth, and on looking back on the mercies I had experienced, I shall say nothing; they are inexpressible. Having settled my affairs at the custom-house, and got another passport for Gottenburgh, I left Ystadt at 5 o'clock in the evening, and at 2 o'clock the next morning, I arrived at Malmoe, my native town, and hastened to my parental dwelling. As I had

had no opportunity to inform them of my coming, my mother, brother and sister, were struck with amazement, supposing, at first, I had been obliged to leave Germany on account of the war.

I could only spend two days at Malmoe, but they passed in the happiest manner, in the midst of my numerous relations, and surrounded with a thousand objects, that brought back to my recollection many pleasing events of former years. The house where I was born, the garden where I played as a child, the trees I had planted, the school where I was educated, the church where I first heard the gospel, and many other things, were delightful memorials of the happy days of my infancy and youth.

The 4th of July, I proceeded to Lunden, where again I met with several of my relations, the professors under whom I studied, and some of my associates at the University. I stayed three days here, and in a neighbouring village with a minister, a near relative, and on the 7th I set off for Gottenburgh, accompanied by one of my most intimate friends, whom I accidentally met with in Lunden.

July the 9th, I reached Gottenburgh, where I had spent upwards of seven years, as teacher in the Brethren's school. At my arrival the society was just assembled at a meeting, and the very moment I stopped at the house, the door of the chapel opened, and the congregation came out. Never shall I forget this moment: knowing nothing of my coming, the astonishment I excited among these good and loving people is inexpressible. Some were near fainting, and I myself was so overpowered with this affecting scene, that for the first time in my life I felt my knees tremble, and was obliged to withdraw for a few moments to recover myself.

I spent more than a fortnight in visiting the several families belonging to the Brethren's Society in and near Gottenburgh; and the resident minister being from home, I preached several times in our chapel. The brethren, hearing I had been forced to leave my trunk behind, were soon at work to procure me the most necessary articles. Never can I think on the many proofs of brotherly love and participation, which I experienced from these dear friends, without emotions of gratitude.

At length, my things being ready, and the wind, by which I had been detained a few days, being favourable, I bade my friends an affecting farewell, and set sail for Harwich on the 29th of July. Our voyage was rather tedious, occasioned by a calm, which lasted nearly a whole week. August the 8th, we anchored before Yarmouth, where the other four passengers and the captain went on shore, to bring the mail to London; but I, being a foreigner, was obliged to stay on board. The next morning, the wind being fair, we sailed along the coast to Harwich.

It is impossible to describe, what an impression this happy country made on my mind, when I observed the neat houses and villages, scattered in peaceful tranquility over the landscape, the very exterior appearance of which exhibited marks of comfort and opulence.

What a contrast to those dreadful scenes I had witnessed on the Continent, and which were still fresh in my mind!

The 9th of August, I landed at Harwich. While I was waiting here for a passport from London, I received many proofs of friendship and cordiality from the Methodist minister there and some of his people.

Having arrived in London on the 12th of August, I remained there, till the 1st of September, and then set off for Fulneck and Fairfield. In the latter place I got my passport from the Secretary of state in Ireland. Being thus furnished with every requisite to legalize my proceedings, I left Fairfield on September the 14th; took shipping at Liverpool; landed on the 18th at Kirkeel in the county of Down; and the following evening arrived, by way of Newry and Belfast, in Gracehill, happy to have once again a home, after having been tossed about for more than four months, and during that time been in no less than seven kingdoms. Every where I saw the fields covered with most abundant crops; a new proof of the mercy and compassion of God, who is as ready to bless and restore, as unfeeling man is to destroy and desolate.

Sketch of the Life of Amos Comenius—*and his Letter to the Brethren in* Moravia.

(Extracted from Holm's history of the United Brethren's church.)

The learning and piety of Amos Comenius, and still more his zeal for the ancient Church of the Brethren, of which he was the last surviving bishop, and his indefatigable exertions to preserve it from utter ruin, fully justify us in devoting a few pages exclusively to a delineation of his character and labours. He was the connecting link between the ancient and the modern Church of the Brethren. By him its episcopacy was preserved, so as to be handed down in regular succession to the present age; and his writings were materially conducive in transfusing into the renewed Church of the Brethren no small portion of the spirit of its ancestors, and of reviving, in every essential point, its constitution in doctrine and discipline.

John Amos Comenius was born on the 28th of March, 1592, at Konma in Moravia. He early devoted himself to the ministry of the gospel in the Brethren's Church, and the better to qualify himself for this, after receiving the rudiments of education at home, frequented the Reformed, (Calvinistic) universities of Herborn and Heidelberg. Having completed his academical course, he was appointed principal of the grammar school at Prezerow in Moravia, and in 1618 chosen minister of the congregation at Fulnek, the chief settlement of the Brethren in that country.

Six years after, when all Protestant ministers were banished, he retired for some time to the castle of a Bohemian baron, situated in the mountains, and paid occasional visits to his bereaved flock; but was obliged to quit this place of concealment in 1627, when all the Protestant nobility were expelled. Thus forced from his retreat, he emigrated, with part of his congregation, through Silesia into Poland. Having reached the summit of the mountains, which form the boundary, he cast one more sorrowful look on Bohemia and Moravia, and kneeling down with his fellow exiles, offered up a fervent prayer, imploring God not to suffer the light of his holy word to be totally and for ever withdrawn from these countries; but to preserve there a seed which should serve him. The sequel of the history, especially as it relates to our own times, shews that this prayer was graciously heard and answered.

He and his company having arrived in Poland, he chose Lissa for his place of residence; and at a Synod held in this town in 1632, was consecrated bishop of the Bohemian and Moravian branch of the Brethren's Church, many members of which were dispersed in different countries. Here he published his introduction to the Latin tongue; a classical work which was translated into twelve European and several Asiatic languages. The fame of his erudition, and distinguished talents for the instruction of youth was widely circulated. He received invitations to Sweden, Transylvania, and England, where he laboured with much success for the improvement of schools. In the interval of these journies, he mostly resided at Lissa, and was occupied with the compilation of an extensive work, designed to be an epitome of all the sciences. But during a fire, which destroyed part of Lissa in 1656, his manuscripts and most of his books were consumed. In consequence of this disaster, he went first to Frankfort on the Oder, from thence to Hornburg, and lastly to Amsterdam. Here he maintained himself by giving private tuition and published his elementary works on education.

On his many journies into foreign countries he neglected no opportunity of soliciting the influence and patronage of persons in power, for the oppressed Church of the Brethren. But it is to be regretted that in his zeal to procure its liberty and promote its spiritual interests, he lent too ready an ear, to the many pretended prophecies, which were then afloat, concerning the speedy downfall of popery and the overthrow of the Austrian dominions. His credulity led him to receive these predictions as divine revelations, to recommend them as such to the study of others, and contrary to the advice of his Brethren, to get them printed. In this instance his zeal was certainly not according to knowledge; for it was not only useless labour, and, under all the circumstances of the times, peculiarly dangerous in its tendency, but it really injured the cause it was designed to serve. While noticing this weakness of judgment in a man, otherwise so deservedly esteemed for his piety and learning, it is pleasing to reflect, that he lived long enough to see and lament his

error, and as far as lay in his power to undo any mischief, which might have arisen to religion, by giving the sanction of his name and authority to these pretended prophecies. In his last work, entitled THE ONE THING NEEDFUL, published three years before his death, in the seventy-seventh year of his age, he acknowledges and deeply deplores this error.

These pretended revelations, to which certain events, during the thirty years' war in Germany, might have given a colour of probability, confirmed his hopes of a speedy restoration of religious liberty. In the prospect of this, Comenius, during the continuance of the war, made repeated and earnest applications to all the Protestant princes, and particularly to the British Nation, to patronize the Brethren's Church. But when no provision was made for it in the treaty of peace concluded in Westphalia, in 1648, he relinquished all hopes of obtaining help from man.

How grievously this disappointment afflicted him is evident by the manner in which he speaks of it in a small treatise, containing an affecting description of the distress of his people; from which a few extracts are here inserted. "*We* ought indeed," says he, "patiently to bear the wrath of the Almighty; but will those be able to justify their conduct before God, whose duty it was to make common cause with *all* Protestants, but who, unmindful of former solemn compacts, have not come to the help of those who suffer oppression while promoting the common cause? Having procured peace for themselves, they never gave it a thought, that the Bohemians and Moravians, who were the first opponents of popery, and maintained the contest for centuries, deserved to be made partners in the privileges obtained, at least in so far as to prevent the extinction of gospel light in Bohemia, which they were the first to kindle and set on a candlestick. Yet this extinction has now actually taken place. This distressed people, therefore, which on account of its faithful adherence to the apostolic doctrine and the practice of the primitive Church, is now universally hated and persecuted, and even forsaken by its former associates, finding no mercy from man, has nothing left, but to implore the aid of the eternally merciful Lord God, and to exclaim, with his oppressed people of old; 'For these things I weep; mine eye, mine eye runneth down with water, because the Comforter that should relieve my soul is far from me. But thou, O Lord, remainest for ever; thy throne is from generation to generation. Wherefore dost thou forget us for ever; and forsake us for so long time? Bring us back unto Thee, O Lord, that we may return to the *land* of our nativity; renew our days as of old'."*

* Lament. i. 16, and chap. iv. 19—21. The latter part of the above quotation is a literal translation of Luther's version, and differs a little from the authorized English text, as may be seen by a reference to the passage.

The hope, that by the providence of God, the Brethren's Church would, in some way or other, experience a renewal, consoled Comenius for the grief he felt on account of its depression and declension in his day. Animated by this hope he, in 1649, published a History of the Brethren's Church, with an appendix, stating his views regarding its reformation and the improvement of its discipline. This work he dedicated to the Church of England, as his last will and testament, that by her it might be preserved for the use of the successors of the Brethren, whenever that Church should revive.* In his dedication he writes: "Should it please God, at a future period, to educe good from our present afflictions, and, according to his promise, make Christendom, after having received wholesome correction, instrumental in propagating the gospel among other nations; and do with us, as he did with the Jews, (cause our fall to be the riches of the world, and our diminishing the riches of the Gentiles;† we, in that case, commend to you (the English church) our beloved mother, the Brethren's Church; that you may take care of her, whatever it may please God to do, whether to restore her in her native land, or, when deceased there, revive her elsewhere. Thus did God of old, for when he removed his ungrateful people from their country, and laid waste their city and temple, he did not suffer the basis of the altar to be destroyed, that, after the return of his people from captivity, their successors might re-build the temple on its former foundation.‡ If then (as some wise and pious men have thought) there has been found in our Church any thing true, honest, just, pure and lovely, any thing of good report, any virtue and any praise; care ought by all means to be taken, that this may not perish with us, but, that the foundation, at least, may not be so entirely overthrown in the present ruin, as not to be discoverable by succeeding generations. Into your hands, therefore, we commit this precious deposit, and thus by your care, make provision for posterity."

It is scarce possible to read these pious effusions, without beholding in them something almost prophetic.

Though separated from the people of his former charge, who had not accompanied him in his exile, but remained in Bohemia and Moravia, where they lived in retirement, deprived of the rites of the Church, he still endeavoured to promote their spiritual edification. In this view he compiled a Catechism, which was printed in Amsterdam, in 1661, and dedicated it to the scattered sheep of Christ, especially those in Fulnek and its vicinity. At the close of the dedication he says: "The God of all grace grant you to be strengthened with might by his Spirit in the inner man, that you may continue in prayer, be kept from sin, and endure in the hour of tempta-

* This work was translated from the Latin, and published in London in 1661.

† Rom. xi. 12. ‡ Ezra iii. 3.

tion and trial, to the praise of his name and your everlasting comfort in his kingdom." It is somewhat remarkable, that from all those towns and villages in Moravia, which are mentioned in this dedication, persons came to Herrnhut in the next century, and assisted in the revival of the Brethren's Church.

Still intent on doing all in his power to preserve the Brethren's Church from utter ruin, Comenius resolved on the election and ordination of a bishop, to prevent the total extinction of this order, which had been preserved to the Brethren, in regular succession, for upwards of two hundred years. The election fell on Nicolaus Gertichius and Paul Jablonsky, the former being appointed for the congregations in Poland, and the latter for the persecuted and dispersed members of the church in Bohemia and Moravia. The consecration took place at Mielencin in Poland, in the year 1662. But Jablonsky dying before Comenius, whose daughter he had married, his son Daniel Ernestus Jablonsky, chaplain in ordinary at the court of Berlin, was appointed his successor in 1669. And through him episcopal ordination was afterwards transferred to the renewed Church of the Brethren.

On the 15th of October, 1672, Amos Comenius closed his laborious and useful life, at the advanced age of eighty years, of which he had spent nearly forty-four in banishment.

The following letter written by him during his exile, and sent to his beloved, but bereaved flock in Moravia, may with propriety be added to the preceding sketch of his life. This document is the more valuable, because it makes us acquainted with the spirit, which animated the ancient Brethren's Church, in its best days, and with those internal causes which, aided by external oppression, accelerated its decline. It is the work of one, who possessed competent knowledge of his subject, and it exhibits, in a very affecting manner, the good bishop's grief on account of the existing evils, and his earnest solicitude, that the remnant which was left, should repent and do their first works: It is therefore inserted at length, in as literal a translation as possible.

"John Amos Comenius to the faithful remnant of the Bohemian "Brethren, now in a state of dispersion.

"I know thy works, and thy labor, and thy patience, and how "thou canst not bear them which are evil: and thou hast tried them "which say they are apostles, and are not, and hast found them "liars: And hast borne and hast patience, and for my name's sake "hast laboured, and hast not fainted. Nevertheless I have some-"what against thee, because thou hast left thy first love. Remem-"ber therefore from whence thou art fallen; and repent and do the "first works, or else I will come unto thee quickly and will remove "thy candlestick out of its place except thou repent," *Revel. ii.* 2—6.

Your ancestors, little flock of the Brethren, were a people which, filled with the fear of God, detested idolatry and superstition, and

earnestly seeking salvation, devoted themselves entirely to the pursuit of heavenly things. They were not, like Martha, encumbered with earthly care, but, like Mary, delighted to sit at the feet of Jesus, and, hanging on his lips, to forget all else; a people which, because they followed only Christ, were despised, ridiculed and persecuted by the world, but confidently left their defence to the Lord. Their determination was, to be separated from no real Christians, neither to found nor maintain a *new* sect in Christendom, but rather to be united with all, in every place, who call on the Lord Jesus Christ with a pure heart, and serve God in the Spirit.

But, observing the corruption and confusion, which every where prevailed, your ancestors saw the necessity of setting forth in its original order and purity what God hath revealed in his Word, for the salvation of men. They, therefore, began to make a wise distinction between the *essential* articles of Christian doctrine, the *means* of grace, and the *circumstantials* of religion. They denominated *Essentials* the three principal pillars of Christianity, viz. FAITH, HOPE, CHARITY, without which, according to the Scriptures, no one can be saved. *Means* they called those helps which God has given us, that by the co-operation of his Spirit, we may, by the use of them attain faith, hope and charity. These means are the Word of God, the Keys of the kingdom* and the Sacraments. Finally, they considered as *circumstantials* the mode and manner, in which the means are to be used and applied. To these they reckoned all rites and customs, and every thing which belongs to the exterior of divine worship and ecclesiastical regulations, which are alterable, and to be made according to the best of human judgment, so that the salvation of men, agreeably to God's gracious will, may thereby be promoted.

Hence it happened by the grace of God, who "will teach the meek his way, whose secret is with them that fear him, and who will shew his covenant" to them that ask to know his will, in order to do it, that in their conduct they exhibited faith, charity and hope, in purity, fervor and constancy. Faith, simple and unassuming, not speculating on points of doubtful disputation; but receiving the heavenly mysteries as divine truth without cavil; fervent charity, which evidences the reality of faith by works, and constantly aims at the edification and comfort of our neighbour; and lastly steadfast hope in the mercy of God, which being wholly absorbed in the contemplation of eternal realities, does not regard the fading treasures of this world. This elicited in them the desire to please Christ in all things, however they might thereby displease the world. They were ready in humility to be subject to every man; but they would let no man lord it over their consciences. This they considered the sole prerogative of the Spirit of God, speaking in his Word. They

* See Math. xvi. 19. By this term was understood church discipline.

rejoiced in tribulations, but never intentionally brought them upon themselves, by wilfully offending any one. They endeavoured, as far as possible, to keep their children ignorant of the vanities of the world, lest being allured by them, they should neglect to seek heavenly treasures. This induced them to cultivate in their general deportment, instead of vain pageantry, unaffected simplicity; instead of voluptuous luxury, moderation and chastity; instead of roughness of manners, meekness; instead of a revengeful spirit, patience under injuries; instead of disunion, concord; and to train their children and domestics to like conduct, that thus each and all might seek after whatsoever is true, whatsoever is honest, whatsoever is just, whatsoever is chaste, whatsoever is lovely and of good report." *This was then the character of a Brother or Sister in Christ among us.*

How disgraceful is it to deviate from such an example! and surely the divine chastisements, which are now inflicted, ought to teach you, how painful it is, that we have already deviated from it. For our deviation is proved by the very chastisement, wherewith Christ is visiting us; because we have left our first love. It is too palpable to be denied. The Tree of the outward order appears indeed still to be standing; the name and certain external forms, which strike the eye, cover it as it were, with bark and leaves; but that the kernel within is for the most part dried up, and that it produces no fruit, or, at best, only sour grapes, can not be denied by any, who know what fruit the Lord expects from the vineyard of his Church.

For, where now is the holiness of life, which distinguished our ancestors? Where is the respect, the willing obedience, which the younger formerly shewed to their superiors, and the congregations to their ministers, as unto Christ? Where shall we find the complete concord of the members of a congregation, which made the whole multitude appear as *one* mind, *one* soul? Where is the apostolic hospitality shewn to strangers? Where the meekness shewn even to enemies, which formerly distinguished us? Then no one desired to contend with others about articles of faith, but to live consistently with the profession of faith. Our pious forefathers left wars and fightings to those who took pleasure in them, for they deemed it better, according to the example of Christ, to bear, suffer and love. O that we were now able to say the same of ourselves.

Is our attention more particularly directed to the shepherds and teachers of our congregations, then the question arises, where do we now find the solicitude, the indefatigable labor, the vigilance and holiness, which were so highly commended in our ancestors? Are there still many among us, who, following the example of the apostle Paul, serve the Church gratuitously? Who, though they have a right, as the apostles of Christ, yet are unwilling to become burdensome to the Church? But who are affectionately desirous of their hearers, and, being gentle, even as a nurse cherisheth her children, are willing to impart unto them not the gospel of God only, but also their own

selves, because they are dear to them? Who would rather labor day and night than be chargeable to any to whom they preach the gospel? Who behaving themselves holily, justly and unblameably, exhort, comfort, and charge every one, as a father doth his children, that they would walk worthy of God?* Is there still the former contentment with moderate things, the same frugality, and undervaluing of riches to be found among us?

Further, where do we now find that aptness to teach, which adapts the subject and style of our discourses to the understanding and capacities of our hearers? Where do we behold an earnest solicitude to discover the inmost necessities of the hearts and consciences of men, and to suit our sermons to the state of our hearers, that each sheep and lamb of Christ may be led to that pasture, which is best suited to his present spiritual necessities? Alas! our hearers are no longer "the epistles" of our ministers, as they were in the days of our ancestors, according to the example of Christ and his apostles; but we make use of epistles, composed by pastors of other flocks, and from which we introduce passages, which cannot profit our hearers, and are ill adapted to the present state of things; which only create itching ears, but do not reach the consciences of men. And still we are surprised that our discourses have no longer the power of influencing the hearts of men and directing them to God. Our sermons no longer penetrate the hearts of our hearers, but rather tend to lull them asleep; or at the most to excite their feelings after a carnal sort. For we preach Christ crucified, not like Paul and our ancestors, in weakness, and in fear, and in much trembling, and therefore not in the demonstration of the Spirit and of power, 'but with enticing words of man's wisdom,' as taught in the schools of rhetoric. Endeavouring thus, after the example of others, to adorn the doctrines of the gospel with the flowers of oratory, we cause the cross of Christ to become of none effect.

Have you still bishops, resembling those of primitive times? Men, zealous to win souls, and so successful, that in a short time and amidst persecutions, they planted many flourishing congregations? Or, at least, such men, who are possessed of the requisite knowledge and solicitude, diligently to water the plantations, committed to their care, and thus preserve them in a flourishing state? This is effected by frequent visits to the congregations, which should be undertaken not only as a matter of form, but with a hearty desire of removing offences and promoting edification. While Paul did not neglect to plant, and Apollos to water, God also was not slack in giving the increase. But if, on the contrary, our garden is less fruitful, and its fruit already degenerating, must we not confess, that our diligence in planting and watering has declined, and for this very reason that divine blessing has been withheld, which alone can give success to

* 1 Thess. ii. 6—12.

our labour. Thou, Lord, art righteous, but we must be ashamed before thee!

Are the patrons of our church and our nobles still instructed as formerly, not to despise their inferiors, to assist and not to oppress their tenantry, not to consider themselves lords, but only stewards of their property, not idly to squander what their tenants have earned for them by the sweat of their brows, but to use it to the glory of God, the good of their neighbours, and the benefit of the poor; to avoid profligacy, luxury, pride, drunkenness, gaming, contentions, and all other vices; and seek the true splendor of their elevated rank in the splendor of their virtues? Do all our nobles study to turn their mansions into little churches? Is none of them ashamed, in the absence of a chaplain, to be a priest in his own house, to assemble his household to prayer, and by his own example to quicken them in this duty? Do they keep their houses free from parasites, talebearers, sycophants, and other vile persons, as our fathers did in their day, without respect of persons? No one then was suffered to sin with impunity. But alas, those holy times have passed away!

Can it be said even of the few individuals, who still are members of our Church, that they are distinguished in their morals from others, who are without the pale of church discipline? Have we still Philippians, who are the joy and crown of their teachers, and heartily and willingly care for them? Or Galatians, who are ready to pluck out their own eyes and give them to their teachers? Or Thessalonians, who receive the testimony of their ministers, not as the word of man, but as the word of God, and their ministers as angels of God, yea, as Christ Jesus himself? Have we Corinthians, who are obedient in all things? Such were our ancestors. But what is the case now? Are there many who have obeyed the admonitions given them, to adhere steadfastly to the doctrines acknowledged as divine truth? And they who have done so, have they in all other respects likewise honored their profession of the truth? Alas! it is come so far, that our people esteem those vices only as sinful, which are discredited even by the world, and they will no longer abstain from conviviality, dancing, vanity in dress, and other things, which bring dishonour on the gospel. In short, we have so degenerated, that we are no longer like the same people. Were you to rise from the dead *Lasitus*, or you, *Luther*, *Melancthon*, *Bucer*, &c. how altered would you find those congregations, in which you formerly recognized an apostolical Church, cemented by the bond of brotherly love!

But what shall we do, who are heirs of the simplicity of our ancestors? Shall we retain the name without the reality? It were to be wished, that the commendations, passed by so many great and pious men on our congregations, might operate on our consciences like marks imprinted with a burning iron;* that the pain and shame

* This is an allusion to the custom of branding the forehead of criminals with a hot iron, which leaves an indelible work.

caused thereby, might force us to become again what we are called, an *evangelical Unity of the Brethren*, or cease to be called what we are not; otherwise we are in danger of incurring yet heavier judgments from God, who may even permit our total ruin. One of our pious bishops, Lucas of Prague,* has very truly remarked, that the ruin of the Brethren's Unity was to be apprehended, not from the persecutions of enemies, but from laxity in church-discipline. For our enemies have not destroyed us, but we ourselves. Even the small remnant that is left, they cannot hurt, for God knows how to defend his people against the combined rage of earth and hell, but we shall destroy ourselves, unless we repent and do our first works.

For, what formerly distinguished us from others, was moral discipline. The doctrines of the gospel we had in common with many others. When we relinquished our moral discipline, our congregations, as it were, gave up the ghost, we became a dead body, which instead of being preserved, ought rather to be interred, to prevent the spreading of corruption. However it is not yet necessary to inter it, for though the body is diseased, it may yet, by applying proper remedies, be recovered. For, though the bonds of discipline have been slackened, they are not entirely dissolved, much less thrown away; they may again be more closely joined together. A limb, though dislocated, is not lost, and can be restored. Therefore, in our present situation, the voice of God sounds in our ears: "Lift up the hands which hang down, and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."† If you do not attend to this voice, ye shepherds, who have survived the destruction of the flock, you shall hear another voice, proclaiming: "Woe to the shepherds of Israel; the diseased have ye not strengthened, neither have ye healed that which is sick; neither have ye bound up that which is broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost."‡

The time is come, dear brethren, for each and all of us to remember from whence we are fallen, to return, and none to stay behind. Let us not wait for a more convenient season and a better opportunity; otherwise we run the risk to lose what is left us, and be totally destroyed. For God hath caused us to pass under the rod, and he will bring us into the bond of the covenant,§ that he may guide us with his shepherd-crook.

Should it even be impossible any longer to avert our utter ruin, may it overtake us, not as obstinate but as penitent sinners, that, being reconciled to God, we may not die under his wrath, but obtain eternal life, even though the prospect of better times in *this* life should altogether be lost.

Finally, whether we live or die, let us try to preserve from total

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* He died in 1528. † Heb. xii. 12, 13. ‡ Ezek. xxxiv.—2—4.
§ Ezek. xx. 37.

destruction the precious deposit, which God has entrusted to our church, and, as far as lies in our power, recommend it to other churches; that we may thus, even in the hour of death, fulfil the wish of our ancestors, that this deposit, ceasing to be the property of a *few only*, might be generally possessed by ALL. By devoutly retracing our steps, let us even in death instruct others; in other words, let us make our last will and testament, and seal it with our death. It is no unusual thing, that the heir knows better how to improve the property bequeathed him, than the original possessor, who may have been too penurious.

We cannot indeed fathom the secret counsel of God, in permitting our ruin, if it should really take place. But this we know, that Samson injured his enemies more at his death than during his life; and that it behoved the Son of God to die in order to destroy death; and he has declared that even vegetable life is perpetuated by the death of the seed, for it is only by the extinction of the seed, that the grain sprouts and lives,*

Let none therefore think, that, because the patient is at the point of death, it is therefore too late to hope for recovery; too late to keep the candlestick in its place, because it is thrust away, thrown down, broken, and ready to be demolished. For divine omnipotence can revive the dead. Yes, our master can re-unite the broken pieces, and cause a tree cut down at the roots, to sprout and grow. And who will say, that we are quite dead, that the vessel is completely broken, the tree cut down? Our church indeed resembles a dying man, but yet, one who still draws breath; a broken vessel, but one whose pieces still hang together; a tree, whose twigs have been cut off, and are lying at its roots, but whose roots are still fast in the ground, and its trunk and branches have not yet lost all sap and life. Wherefore, then, should we yield to absolute despair?

Let none say: We have lost our congregations; what then have we to amend? Is it necessary, because we have lost our congregations, that their spiritual glory should also depart? This glory can again be exhibited, if the remnant of our church, however small, is reformed, or if the true pattern of ecclesiastical order is fully brought to view. When only two or three are gathered together in Christ's name, there is a congregation, and Christ is in the midst of them. Though Peter himself could not collect more than one hundred and twenty souls, even these constituted a universal church, and had authority to supply vacant offices."†

We are dispersed; but it does not follow, that our piety and zeal must thereby be lost; rather we ought all to be the more closely united, in order to be confirmed in faith, hope and charity. Should only a single individual be left, even then the word of faith would not lose its power. In general, godliness is better advanced among a

* John xii. 24. † Acts i. 15.

small number, than among a great multitude, owing to the general propensity to evil which often counteracts the good. Therefore it is repeatedly written in the Bible: "a remnant shall return, a remnant shall be saved;"* as if conversion and amendment were not possible till after the separation of the great multitude from the small remnant.

Again, let none say: we are now in distress. For the season of trouble is the time to seek the Lord, while we feel his chastisements. Let us always remember this, that our church arose, matured and flourished amidst persecution; in days of tranquility her flowers faded. Being again in distress, we may expect her revival, unless it shall appear that she can revive no more.

Ye shepherds of the flock, set a good example to the rest, be not remiss in preaching the Word and wisely applying a holy discipline. Spiritual sleep and corruption began in your order, therefore be you *the first* to awake and rouse yourselves. Before you try to reform the people, let each of you reform himself, his conscience, his conduct, and his house and connexions, that every thing may be so ordered as to please the Lord, and that you may preserve a good conscience, and your flocks behold in you living patterns for their imitation. If you neglect this, all your other exertions will be in vain.

The ultimate aim of all the endeavours of every minister should be, to travail in birth of children until Christ be formed in them.† If he aims at any thing else, he loses sight of his proper calling, and his work will not stand when tried by fire.‡ Our fathers, who in this respect also were successful imitators of the Apostles, have placed us on a sure foundation, the immoveable rock, Christ, and taught us to build on this foundation, neither hay nor stubble, that is to say, not a system of mere opinions and customs; but gold of the purest faith, silver of the most shining charity, and the precious stones of hope, which maketh not ashamed.§ We trust the present fiery trial, will destroy the chaff and stubble, and we shall begin afresh to build with gold, silver and precious stones. If we neglect this, we ourselves shall be consumed in the fire of the wrath of God.

In performing your ministerial functions, draw wisdom and eloquence from the treasures of God's holy Word; and leave it to others, if they please, to frame their discourses on the models of *Cicero* and *Demosthenes*. But do you speak like *Moses, Isaiah, Peter, Paul* and *Christ* himself, and remember the rule: "If any man speak, let him speak as the oracles of God;"‖ that is to say, let him declare heavenly truths with a heavenly mind and heavenly fervor. For the Word of God, when rightly applied, is like a fire, which consumes human vanity; like a hammer which breaketh in pieces the stony heart of the most hardened sinner.‖‖ Therefore I exhort you, my

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* Isa. x. 22. Amos, ix. 8. Zech. xiii. 8, 9. Rom. ix. 27. † Gal. iv. 19. ‡ 1 Corinth. iii. 13, 15. § 1 Corinth. iii 11, 12. Rom v. 5. ‖ 1 Pet. iv. 11. ‖‖ Jerem. xxiii. 29.

dearly beloved, follow the example of our ancestors, and like them love and revere the Holy Scriptures above all human writings, and draw your doctrine, your propositions, your very phrases and words from this source. If you do this, you will soon perceive that the Spirit of God will return and work through you, according to his almighty power, that which is pleasing in his sight. I must particularly request you to abstain in your pulpit addresses from the discussion of subjects purely controversial, as our fathers did. It is to be lamented, that, through a certain intellectual itching, this method is in some places become very general; so that ministers seem to take greater delight in confuting false doctrines, than teaching the true, to be more intent on pulling down than on building up, and thus infuse into the minds of their hearers, rather hatred than love; which is quite contrary to the example of Christ and his Apostles, inflicts visible injury on true godliness, and freezes Christian love among Christian people.

Imitate the simplicity of your ancestors in this respect. They felt no desire to be initiated into those subtleties, the discussion of which ought to be confined to the professor's chair; and under the conviction, that God was better pleased with a believing heart than an ingenious head, they taught their hearers to fight rather against their own sinful propensities, than against the errors of others. They felt certain, that on the day of final decision Christ would not enquire, what we had *learned* on earth, but rather what we had *done;* and that every one will receive the things done in his body, according to that he hath done, whether it be good or bad. In short, they were satisfied to follow the Apostle Paul, and to know nothing save Jesus Christ and him crucified, and to set him forth to the people.* Let this be your practice, and you will be faithful teachers of true Christianity.

It is not sufficient, however, that you preach the gospel, and for your own persons live conformably to its doctrines, but it behoves you to exhort and charge those committed to your care, to walk worthy of the gospel, and according to the power delegated to you, to subdue all things to the obedience of Christ. In this respect some of you have been too yielding, and through fear of man overlooked what deserved reproof. To such, I say, take courage. Others, through ignorance of the true nature of church discipline, have endeavoured to attain their end by stern severity. To them, I say, amend your conduct. For it is easy to err on both sides, by doing too little, as well as by doing too much. If discipline is neglected, the bonds of order are slackened, and unrestrained liberty is given to sin. On the contrary, a too rigid discipline, which tries to *force* obedience, is inconsistent with real godliness, which must be voluntary, and either makes hypocrites, who through fear of punishment avoid transgressing, or engenders obstinacy and disregard of punishment, and induces the

* Matth. xxv. 35.—1 Corinth. ii. 2.—Gal. iii. 1.

guilty in order to escape correction, to leave a church, where discipline is maintained. Observe, therefore, that kind of discipline which brings peace to the conscience, and does not cause uneasiness, hatred and ruin; and use the power which the Lord hath given you, to save and not to destroy. But, in order to do this, it is necessary that you exercise discipline, with unimpeachable impartiality, towards every one committed to your charge, that you be of the same mind on all occasions, and uniformly watch over the public welfare, and employ stricter or gentler means with due discretion, according to the circumstances of time and place, so that the measure of the same may be wisely adapted to the exigencies of the case. Above all it is required, that you should at no time be wanting in proper vigilance, in order to prevent transgressions, and as far as possible cut off all opportunities to sin, and thereby render severer measures for amendment unnecessary.

And you, who constitute our flock, however few you may be in number, assist us with your fervent prayers to effect this holy work of our regeneration. For we *all* have sinned, each in his own way; therefore let us ALL repent, each for himself, that God may be gracious to *all*, and turn away his wrath from us.

Do not lose courage, dear brethren, for though the misery into which we have sunk is exceedingly great, yet we have not sunk so deeply, but we may still be restored by the hand of Him, who "killeth and maketh alive, who bringeth down to the grave and bringeth up."*

Were even our body to go to corruption, and our withered bones to lie scattered on the fields of the world, yet the Lord liveth, who can collect the dry bones, cover them with flesh and skin, and call from the four winds, the breath to come and breathe on those slain that they may live.† In plainer terms: God can raise unto himself in our stead and from our ashes, a people, who shall honor him, being enlightened by the same divine truth, inflamed by the same fire of love, and united by the same bonds of order and discipline; and thus the enemies who aim at the overthrow of the throne of Christ in the congregations of the faithful, shall be put to greater shame, and the increase of His Church be more extensively promoted, than hath been done by us.

Extracts from the monthly accounts.

Letters from Brother Adam Haman and Christian Micksch at New Fairfield, which we received in October last, contain encouraging accounts of the state of the Indian congregation. The annual memorial day of the 17th of September was celebrated under very pleasing circumstances. All the inhabitants of New Fairfield, in-

* 1 Sam. ii. 6. † Ezek. xxxvii. 6, 9.

cluding those who are not members of the congregation, came to visit and speak with the missionaries preparatory to that solemn day, on which 2 adults were admitted to holy baptism, 3 to the communion, while 3 others were absolved and readmitted. A spirit prevailed among all present, which served to encourage the hopes of the missionaries in an unusual degree. A visit from a company of Chippawas on their road to York seemed to give these people great satisfaction. Their chief was the son of the old chief, with whom Brother Denke resided and who was so kind to him, when a mission among them was contemplated a number of years ago; and he himself very readily recollected the circumstance. These heathen have since that time made some progress in civilization, and seemed to place a great deal of confidence in our missionaries. The last harvest had proved plentiful, but in coneequence of the hard winter they had no fruit whatever on their fruit trees. A beginning has been made at the particular request of some Indian Brethren to open a Sunday school, including adults. Brother Micksch found it practicable already usefully to assist in this, as well as in the school of the children. At length our missionaries have received assurances from Col. Clinch, the new superintendant, that he is ready to concert measures, which may tend to prevent the unhappy consequences of the manner of distributing the annual presents, and were delighted to observe his solicitude to promote the real welfare of the Indians generally.

By the most recent letters we are informed, that on the 10th of October, our dear Brother and Sister Luckenbach arrived safely on their return from Bethlehem, and were received with uncommon joy by their brethren and the congregation. Brother Luckenbachs own letters which he appears to have written immediately upon his arrival, have unfortunately not reached us.

We learn with pleasure from Salem, that on the evening before the North Carolina Society of the United Brethren for propagating the gospel among the heathen, assembled at their annual meeting in October, Brother Gottlieb Byhan and a Cherokee youth of 17 years of age, a communicant member of the congregation, arrived at Salem from Springplace, and participated in the celebration, to the great joy and edification of all members. Besides the encouraging account of the manifest work of the Holy Ghost in the hearts of most of our little flock there it was delightful to hear, that the critical situation of the nation, in a political point of view, has had no perceptible disadvantageous effect on the internal state of the mission. The Cherokee youth, present in the meeting, was requested to read and translate for the gratification of the Society, a part of the church Litany which has recently been published in their language, (copies whereof had been transmitted,) and did so to general satisfaction. After a pleasant visit, Brother Byhan has returned to Springplace, and safely arrived there on the 6th of November.

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